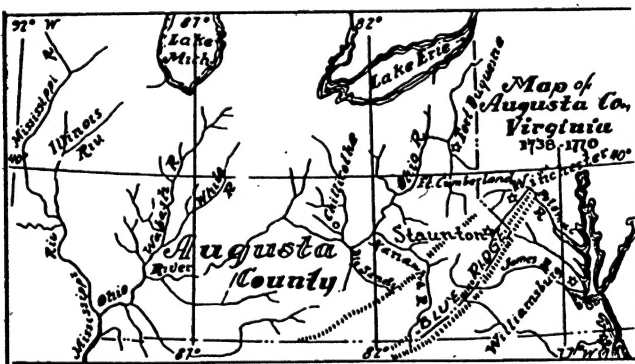


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AUGUSTA HISTORICAL BULLETIN



AUGUSTA COUNTY HISTORICAL SOCIETY

VOLUME 31

SPRING 1995

NUMBER 1

AUGUSTA HISTORICAL BULLETIN

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AUGUSTA HISTORICAL BULLETIN

Published by the

AUGUSTA COUNTY HISTORICAL SOCIETY

Founded 1964

Post Office Box 686
Staunton, Virginia 24402-0686



Copyright 1995 by Augusta County Historical Society
 ISSN: 0571-8899
 600 Copies printed by
 Mid Valley Press
 Verona, Virginia

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A purpose of the Augusta County Historical Society is to publish *Augusta Historical Bulletin* to be sent without charge to all members. Single issues are available at \$4.00 per copy.

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From Community to Communion: The History of The Church of the Good Shepherd in Folly Mills "

by
Nancy Sorrells

" The completed church stands as an evidence of the desire for it in the community, and the willingness of the people to give of labor or means as they were able, and it is peculiarly their church because their actual labor went into the building and beautifying of the surroundings - it is also a community church because people of every denomination of the protestant faith have contributed. "

— *Church of the Good Shepherd annual report,
January 1925*

More than 70 years after the cornerstone was laid, a stone church still stands strong within the community of Folly Mills a living testament to the hard work and struggles which created the church as an Episcopal mission in the 1920s. The Church of the Good Shepherd is situated on a small knoll on the west side of U.S. Rt. 11, about 2 miles south of Staunton. Its stone walls, belltower and red doors have become a local landmark to those traveling along the highway.

The church history can be traced back to the early 1920s, a time before everyone had automobiles, electricity and telephones, and a time before Augusta County had consolidated schools. The site of the Good Shepherd church yard once contained a small one-room schoolhouse, called Folly Mills School, and the local children walked to and from the schoolhouse each day.

The small frame building caught the eye of local religious groups and in the years before 1920 several unknown denominations attempted to use the building on the Sabbath for Sunday school. After those Sunday school attempts failed, the project attracted the efforts of Mrs. Joseph C. (Mildred) Cochran who jumped into the effort with zeal. Rarely could a person have been more perfectly suited for the task. The Cochrans, who resided on a nearby 19th century estate called Folly, were members of Staunton's Trinity Episcopal Church where Joseph Cochran served on the vestry. Mrs. Cochran, too, had deep roots in the world of Episcopal missionaries since her brother, Dr. Edmund L. Woodward, was an Episcopal theologian and a missionary in China. In 1925, the bishop of the Diocese of Southwestern Virginia would write of the work Mrs. Cochran did in establishing the Folly Mills church:

"Abandoned by another Christian body, a mission conducted in a small public school house was taken over by Mrs. Cochran."¹

An article from the February 1924 edition of the Southwestern Episcopalian described how Mrs. Cochran started a weekly Sunday school in the school building. According to the article, she began her mission with nothing more than a small folding organ, three dozen gospel hymn books and three teachers, two of whom came when they could. She apparently convinced the Trinity rector, Rev. John J. Gravatt, to travel out to Folly Mills every other Sunday to conduct services and later she also convinced others to fill in on the remaining two Sundays.²

At first the attendance averaged about 15 and "there were days when the one teacher present had to conduct the service, play the organ, lead the singing and teach the combined classes from primary to adults," according to the article.³ Perhaps as instrumental as Mrs. Cochran in keeping the mission going was Miss Violet Greene, also a member of Trinity, who was often the only teacher present at the services. Others who helped when they could were Mrs. Ed. Sutton and Mrs. Nora Bocock.⁴

Within three years, the Sunday school enrollment had expanded to 85 with an average attendance of 50 to 60. There were now seven teachers leading the religious lessons, five of whom were Episcopalians. The schoolhouse-turned-church overflowed on holidays and the 1923 Christmas saw the tiny schoolhouse so full that 40 or 50 worshipers had to watch the services by looking through the windows.⁵

As the Sunday school continued its growth, Mrs. Cochran apparently realized that more adequate facilities would soon be needed, and her thoughts turned toward building a real church. With the building of a permanent church, however, came decisions about denominational ties. Although the Sunday School leaned toward Episcopalian practices, that was due mainly to the fact that Mrs. Cochran and Miss Greene constituted the driving force behind the services. From the beginning, the Sunday school meetings had been more of a religious community gathering than a religious service associated with a particular denomination, and this continued under Mrs. Cochran's leadership. During the three years or so in which she had organized religious services in the schoolhouse, 25 people had been sent off to be baptized in the Episcopal church, but two had also been sent for Presbyterian baptism, two to the Methodists, two to the Baptists and four to the Lutherans.⁶

The key to a new church becoming affiliated with the Episcopal diocese lay in the hands of Mrs. Cochran who shouldered this new challenge like she had taken on the Sunday school. She invited the bishop of the Diocese of Southwestern Virginia to come to the schoolhouse and tell the worshipers more about the Episcopal church. Bishop Robert C. Jett came to Folly Mills on the night before Thanksgiving in 1923 and spoke for an hour telling the listeners about the church, but also emphasizing that the "new church would be as Sunday School had tried to be, a church home for everyone, no matter what their faith..."⁷ In a letter to Mrs. Cochran written two weeks later, Jett expressed his enthusiasm for the project: "I am, of

course, very happy to learn of the enthusiasm which seems to have taken possession of that fine group whom I had the pleasure of addressing on the occasion of my recent visit. With such interest I think it will be entirely safe to proceed as soon as suitable plans for a building can be decided upon."⁸

In the meantime, Mrs. Cochran convinced Trinity Church that the new structure should be a mission of the Staunton church and fundraising plans were launched for a stone building which would cost between \$1,500 and \$2,000.⁹ The fundraising efforts of Mrs. Cochran and her group must have been very convincing and certainly tireless, as 1924 turned out to be a red letter year for the mission. Less than a year after that Thanksgiving meeting, the congregation sat in a stone church built almost entirely through donated labor and materials. Since the school and surrounding acre officially belonged to Augusta County, donations had to begin with land on which to build a church. A deed recorded in the Augusta County courthouse attributes the donation of the land to Annie E. and Lionel Seymour Rawlinson. The couple gave 26,570 square feet of land adjoining the Folly Mills School Lot to the Trustees of Trinity Protestant Episcopal Church in 1924.¹⁰

By February of 1924, church members had dug the foundation and were gathering rock from the surrounding farmland.¹¹ In 1992, 80-year-old Ethel Ramsey Lunsford, who attended school at Folly Mills and was a member of the church, remembers sitting in school and feeling the excitement associated with the construction of the new church. "I used to watch out the window every time I got a chance," she recalled. "And Ms. Bocock (the teacher) would say, 'Ethel sit down please.' See, I was trying to see without her seeing me. I remember seeing my father using the horses and wagon here."¹²

Lunsford's sister, Sibyl Ramsey McCormick, is the only remaining lifetime member of the church. At 74, McCormick doesn't remember as much about the building of the church, but she has talked to some former members who are older and remember the big event more clearly. Many remembered the schoolteacher sending the Folly Mills students out in fields on the nearby hill to gather rocks which were used for the church walls. "They'd pick up rocks and put 'em in piles to help build the church," McCormick said.¹³

By March 1924, construction of the church was well under way and a cornerstone with the date of 1924 was laid on March 30 at a 4 p.m. ceremony. Several hundred people attended the service which was conducted by Trinity's the Reverend Mr. Gravatt. He told the audience in attendance that day how it was "peculiarly appropriate that the stone of which this church is being erected should be gathered from the surrounding farms and brought here by you who will constitute the congregation. For you are the real church, which is more than the mere physical structure that you are erecting. The real church is the congregation of your souls and its success depends upon your interests and the steadfastness of your spirit."¹⁴

⁸Letter from Rt. Rev. Robert Carter Jett to Mrs. Joseph S. Cochran, Dec. 14, 1923. Found in church cornerstone.

⁹First scrapbook. 1923 newspaper clipping, probably from Staunton News-Leader.

¹⁰Augusta County Deed Book 217, 20-21.

¹¹First scrapbook. 1925 annual report.

¹²Oral history interviews with members and former members of the Church of the Good Shepherd, October 4, 1992. Conducted by Nancy Sorrells. Contained in the Church of the Good Shepherd records collections.

¹³Ibid.

¹⁴First scrapbook. 1924 newspaper clipping, probably Staunton News-Leader.

¹First scrapbook. Church of the Good Shepherd records collection. Letter to council, June 1925.

²First scrapbook, Southwestern Episcopalian, Feb. 1924, pg. 9.

³Ibid.

⁴Ibid.

⁵Ibid.

⁶First scrapbook.

⁷Ibid.

Gravatt added that the new name for the church, Good Shepherd, was appropriate because although the world has often been seen as a wolf, Christ brings into the world the idea of a shepherd rather than the wolf. With assistance from Rev. J. Lewis Gibbs, the rector at Emmanuel Church in Staunton, and Theodore Evans, a seminary student who had been holding services at Folly, the cornerstone was laid. Newspaper clippings about the church, a message from Rev. Gravatt and "other appropriate mementos," were inserted into a copper box and the stone was sealed to Gravatt's words of "In the faith of Jesus Christ we place this foundation stone, in the name of God, the Father, God the Son, and God the Holy Ghost."¹⁵

Work on the church continued throughout the spring and early summer of 1924, and the fundraising efforts continued in full force as well. When the first service was finally held in the church that July, the new congregation could look around them and see visible proof of what an outpouring of community donations could accomplish. Not one piece of furniture or ornamentation within the church had to be purchased. Many items, like the chancel furniture, brass vases and the lectern Bible were given as memorials in remembrance of a loved one; other items like the pulpit, stained glass windows and the baptismal font were simply given as gifts. Forty-four people also gave gifts of cash.¹⁶ The Staunton architectural firm of T. J. Collins and Son donated the designs for the church and the furniture.

Despite the fact that some of the interior furniture was not yet complete, the first service was held in the new structure on July 6, 1924. Bishop Jett, head of the Diocese of Southwestern Virginia and Thanksgiving speaker from the year before, presided over the service. He was assisted by Gravatt, Evans and Gibbs, the same three who had helped lay the cornerstone a few months earlier. The bishop spoke from Chronicles on "Who then is willing to consecrate his service this day unto the Lord," and then proceeded with two baptisms and 13 confirmations. The girls' choir, under the direction of Mrs. Cochran, also sang during the service. The Staunton newspaper reported favorably on the new church, describing it as "conveniently arranged well lighted and ventilated and churchly in appearance."¹⁷ The following year, at the diocese council, Jett would tell of "the beautiful little Church of the Good Shepherd," and relate how he "had the pleasure of being with the people on this happy occasion." He added that "The church is a monument to the consecrated life and the gracious leadership of Mrs. Joseph S. Cochran."¹⁸

The community at Folly Mills quickly moved into full swing in support of its new church. A girls' friendly society, a service oriented group for teen-age girls, was formed as was a women's group. The Augusta Garden Club donated its time for designing and planting the church grounds, and the Sunday school was reorganized with an eye toward bigger and better things. According to a December 1924 article in the Southwestern Episcopalian, a woman had been hired by the church as a social worker in the neighborhood and a Sunday school teacher. The reorganized Sunday school under her watch now had 100 students enrolled and was divided into eight classes.¹⁹

As the new church opened its doors, the enthusiastic congregation worked hard to build attendance. Notes were sent out to people in the area, inviting them to attend church, and fundraising activities were non-stop. In that first year the church hosted an illustrated lecture,

¹⁵ Southwestern Episcopalian, April 1924. First scrapbook.

¹⁶ First scrapbook

¹⁷ First scrapbook. July 8, 1924 newspaper clipping, probably Staunton News-Leader.

¹⁸ Diocese of Southwestern Virginia. Journal of the Sixth Council. St. John's Church Roanoke, May 12-13, 1925.

¹⁹ Southwestern Episcopalian. April 1924. First scrapbook.

members presented two plays, there was a spelling bee, two cake sales, six clothing sales, a lawn party, an oyster supper and a picnic. Pushing these activities were the Girls' Friendly Society and the Committee of Women, the first run by Miss Greene and the second by Mrs. Cochran.

Things really got off the ground in 1925. During that year, the church operated on a budget of \$1,580 with the biggest expenses being \$300 to a minister, \$240 to the social worker and \$97.50 interest on the church loan. Rev. Evans, who had already helped the church while a seminary student, was ordained in 1925 and returned to St. John's Episcopal Church in Waynesboro as the rector. He also became the priest-in-charge at Good Shepherd where he continued to hold afternoon services. The notes left by the church social worker, Mrs. Wellington Ogden, during the summer of 1925 offer a glimpse into the enormity of the community outreach. For Mrs. Ogden, work had Folly Mills meant teaching both summer school and Sunday school, visiting the sick and organizing fundraisers. Her notes for one week of that hectic summer offer a snapshot of the Folly Mills community:

July 23 Opened school, 19 children present, after school assisted with sale of lunch at Walen's land sale, cleared \$13.11.

July 24 Shopped for Lawn Party in A.M. In afternoon helped G.F.S. make posters for Lawn Party

July 25 Visited Mrs. Britt, read to her and had prayers, also visited Mrs. Varnier - (Got lost in the woods and didn't know how to turn horse and buggy round to get out, But I got out) In afternoon cut out garments for G.F.S. to make for Lawn Party and copied a lot of solicitary lists for food stuffs to sell at Lawn Party

July 26 Attended services Sunday School & church, taught class of 16 children

July 27 Visited Mrs. Hoey who is ill went to Mrs. Vest and sewed for Lawn Party.

July 28 Moved to Mrs. Vess after a delightful stay with Mrs. Cochran

July 29 Opened School with 24 children present, all seem greatly interested. In afternoon with Mr. Evans to visit Mrs. McCauley, Mrs. Jim Wade, Mrs. Britt - when we had Bible reading & prayers in all the visits to Mrs. Britt, also visited Mrs. Furr at this time, Dulls absent.²⁰

The lawn party was the highlight of the summer for the Folly Mills community. The gala carnival and supper extravaganza was also the main fundraising event for the church. A successful lawn party could help the congregation reduce its debt and pay for small improvements in the church. Throughout the 1920s and 1930s the lawn party drew hundreds of people and was advertised in the local newspapers as well as through posters in the community. "Pecks of Eats Pecks of Fun Afternoon and Night; dog show, beauty contest, ugliest man contest," screamed a handbill. "Delicious supper, variety of refreshments in beautiful booths, music, program of side splitting stunts free, You will meet everybody you ever knew at Folly Mills Lawn Party," advertised another poster.²¹

Even after the school was closed in 1929, the church continued to be a beacon for the community, and its financial support depended heavily on a good lawn party. In 1930 the

²⁰ Ibid.

²¹ Ibid.

lawn party netted a whopping \$236, while the 1931 Lawn Party was successful enough to help reduce the church debt and install electricity in the church. Unforeseen events like rain (in 1927) and polio outbreaks (the 1928 party was canceled because of this) could hamper the success of the fundraiser.

There can be little doubt of the popularity of the lawn party. Helen Lotts Ramsey, who attended the church as a child, remembered the parties of her youth. "They had yearly lawn parties. Wonderful lawn parties. It was a big event," she said. "It wasn't just for this area. People came from all around. In town and everywhere." According to several members or former members of the congregation who were interviewed about the history of the church, people would come from miles around and park all along the highway in order to attend the Folly Mills Lawn Party. The entertainment often included a few unadvertised fistfights over on the side, according to early church members. Such extracurricular activities were probably the reason that advertisements for the lawn party one summer included the notation that security guards would also be on the grounds. As for planned entertainment, there were fortune tellers, fish ponds, wishing wells, homemade ice cream and meals. "We served until we ran out of food," Ethel Ramsey recalled. Everybody added that it was Miss Green who was responsible for much of the food since, in the days leading up to the lawn parties, she would canvas the neighborhood asking people to donate baked goods, produce, eggs or anything they had available.

The little schoolhouse located next to the church remained an integral part of the church community for several years. Many of the children who attended the school also went to the church, and the schoolhouse was used as a parish house of sorts by the church members. The Southwestern Episcopalian article also noted that "Folly Mills Day School, though operated by the county, is co-ordinate with the Church School and Church of the Good Shepherd. This school is now in session with an enrollment of 26 in six grades."²² During the years that the school operated, there really was no separation between the school community and the church community. The church congregation had free use of the school for meetings and suppers and the congregation often helped the school out with various projects. In November of 1926, the women of the church started a petition to get paint, kalsomine (whitewash) and lumber for a coal shed for the school. The result was that a dozen men and women of the church met in late December to help build the shed and paint the schoolhouse.²³

The Ramsey children were among those who attended both the school and the church. Ethel Ramsey Lunsford, now 80, her brother Clarence Ramsey, 79, and their sister, Sibyl Ramsey McCormick, 74, all remember attending the one-room primary school. The children usually walked the mile or so to school, but do remember their father bringing them on a horse-drawn sled when the weather was bad. School started at 9 in the morning and lasted until 3 in the afternoon. One teacher, Mrs. Nora Bocock, taught all the grades. The students would haul water from the watering trough nearby and gathered around the big pot-bellied stove to dry off and stay warm in the winter.

The close relationship between the school and the church ended in 1929 when Augusta County decided to consolidate several primary schools. Attendance had actually been dropping for some time. Back in 1926 the Folly Mills teacher had noted a decrease in attendance (one day only eight students appeared) and had written the school superintendent about it.²⁴ Once the school was closed, the county was free to sell the property. Faced with

the loss of their community center, and learning that "a very undesirable party wanted to buy the property and put a filling station on it," the church members increased their debt by purchasing the property and the building for \$525.²⁵ The new purchase added an acre of land and the school building to the tract already held by the Trinity trustees. The church scrapbook records the fact that Good Shepherd church members attended the sale of the property in March of 1929 and then, after the purchase, decided to remodel the schoolhouse and rent it out to the church treasurer. Apparently the cost of the new land, \$525, was paid off through a generous donation by Trinity's vestry and congregation, but the remodeling costs, which amounted to \$691, still had to be absorbed by the small congregation.

As the church expanded its mission, taking on additional financial and community burdens, it was agreed that Miss Greene never slowed down in her efforts. She was the driving force behind the many groups which were organized under the auspices of the church. The 1927 report of the church contained a passage about Miss Greene which was probably written by Mrs. Cochran. The writer spoke of "the beautiful work of Miss Violet Greene who visits the sick, the absent and the indifferent, in season and out - teaches Sunday School, work(s) over her G.F.S. girls, cleans the church when we other Ladies Aiders forget our turn, rehearses whatever has to be rehearsed, and can always be counted on - the funny and also the lovely part of it is, that she thinks she does very little..."²⁶ Being younger to start with and not as active in Trinity as Mrs. Cochran, much of the burden of keeping the church going actually fell to Miss Greene. She spent many days walking several miles from her home on Old Greenville Road to the church and back again. For over 20 years she was the secretary and treasurer of the Women's Auxiliary and the Executive Committee and ran the Girls' Friendly Society. She was also the Sunday school superintendent during most of those years. Evidence of Miss Greene's sincerity can be seen in the baptismal record of the church. From the beginning of the church history until late in the 1950s, she stood as a sponsor for over 70 baptisms. She was so much a part of the baptismal service at Good Shepherd that the Reverend Mr. Carroll Brooke was moved in 1950 to pen an addition into the official church register- "She's been with all of them! It wouldn't seem like being baptized without Miss Violet."²⁷

Miss Greene was a part of nearly every group or committee created at the church. She was part of the original ladies group and helped with the Girls' Friendly Society, both of which preceded the completion of the church. As the church grew, there was a need for more organization. In 1926 a church meeting resulted in the formation of an executive committee, described in the church scrapbook as a group "to be sort of head of church affairs." Four men and three women were elected to the group. They included Albert Sutler, chairman, G.W. Vess, Herbert Tinsley, Oscar Harris, Nora Bocock, Vernie Davis and Violet Greene, who was secretary.²⁸ This governmental decision came at a time when women were not allowed on Episcopal vestries, the more usual ruling body within a church.

The Executive Committee continued as the ruling organization of the church until late 1954. At that time, the church congregation elected a vestry. Claude Harris, Melvin Simmons, Charles Robinson and Douglas Steves were the first vestry members, and they took office in January of 1955.²⁹ The vestry operated with four members until 1975 when the

²⁵ First scrapbook. 1929 annual report.

²⁶ First scrapbook. 1927 annual report.

²⁷ The Official Register of the Church of the Good Shepherd, Folly Mills, Va., Vol. I, 1922-1957.

²⁸ First scrapbook.

²⁹ Church of the Good Shepherd vestry book.

²² Ibid.

²³ First scrapbook.

²⁴ First scrapbook.

bylaws concerning the vestry were reworked to create a 6-person vestry with two members rotating off the vestry each year and members elected to three-year terms. The first vestry under the revised guidelines was comprised of Clarence Bowling, Melvin Simmons, L.B. McCray, Nick Snead and two new members, Jane Hammersburg and John Taylor. The addition of Mrs. Hammersburg gave the church its first woman on the vestry, although church canon law had allowed women to serve on Episcopal vestries since 1963.³⁰

During the same 1926 summer that the executive committee was formed, eight women of the church met in the schoolhouse and formalized the Ladies Aid Society. Mrs. Cochran was elected chairwoman, Mrs. Nora Bocock was president, Mrs. G.W. Vess was vice-president, Mrs. Weaver was treasurer and Miss Greene was secretary. As the church grew, so too did the Ladies Aid Society. Within five years, the group added an outward world focus to its work which had previously been centered on the survival of the Good Shepherd Community. In January of 1931 the group decided that it would host missionary meetings to hear about relief efforts around the world. The following year, in 1932, the group changed its name to the Women's Auxiliary in order to become officially connected with other Episcopal women's groups in the country.³¹

Throughout the years, it was this group which remained most active within the church, organizing fundraisers to help the church, helping the needy of the community and sending overseas relief after World War II. Several fundraisers sponsored by Good Shepherd were proven successes in the maturing years of the church. Serving food at local estate auctions was a frequent moneymaker. In 1947, for example, the women set up tables at the West Hill auction and sold ham sandwiches, hot dogs, 35 pies, ice tea and hot coffee. A total of \$57.82 was cleared.³² Another sure moneymaker was peddling jonquils and pussywillows on the streets of Staunton. Often this event was advertised in the paper ahead of time, and in February of 1932 the group realized \$16.46 from the sale of 1300 jonquils and an unknown number of pussywillows.³³

Social activities, too, were included in the Women's Auxiliary work, and members hosted bridal showers, birthday parties and quilting bees over the years. Perhaps the year of 1948 is indicative of the efforts put forth by this group, especially since it was in the years immediately following World War II that the women really began to expand their efforts on a global level. During that year the Women's Auxiliary made \$237.85 from the sale of jonquils, two silver teas, a circus party, a country store and a Halloween party. Some of that profit helped with the operating expenses of the church, but the 18-member group also gave money, clothing and supplies to two families in Holland and one in Germany and sent money and books to American Merchant Marines. Within the state of Virginia, they contributed to nine other churches, gave money to the Boys' Home in Covington, Western State Hospital in Staunton and other local religious organizations. On a community level, they sent 29 gifts of flowers, 19 food trays, gave or loaned out 29 books, sent 36 cards to the sick, made 29 visits, remailed 21 magazines, circulated 72 magazines, passed on eight magazine subscriptions and distributed 40 leaflets.³⁴

Sponsorship of the two Dutch families launched an interesting link between the church and Europe. Through the Church World Service Center, which was coordinating relief efforts

³⁰ Ibid.

³¹ Second scrapbook.

³² Third scrapbook.

³³ Ibid.

³⁴ Fourth notebook. Women's auxiliary minutes.

in Europe, the church was matched with the C. Paaymans family. Soon afterward, they began working with the de Rooy family as well. Through Miss Evelyn Earle, Good Shepherd's corresponding secretary, gifts of clothing and household necessities were sent to Holland. Communication was slow, with each side finding it necessary to contact a translator, and packages sometimes took as many as 70 days to cross the Atlantic. Nonetheless, for approximately two years the correspondence was carried out in a very regular fashion with each side querying the other on details about families and communities.³⁵

As a gesture of appreciation for the gifts, the Paaymans family sent the Good Shepherd congregation 150 flower bulbs, including crocus, narcissus and tulips. Miss Earle drew up a landscape plan and the church members turned out in October of 1947 to plant the bulbs in an arrangement on either side of the church entrance. Everybody waited anxiously over the winter for the plants to push through the soil. Finally, in April 1948, the flowers appeared, and Miss Earle wrote the Paaymans family a letter: "Last Sunday when we went to church what beautiful sight should meet our eyes than the tulips and narcissus in bloom. It was truly beautiful, the bright colors of the tulips and narcissus against the ivy and stone of the church."³⁶

Despite a decline in attendance and church membership in the 1950s, the Women's Auxiliary continued to press forward. With an average attendance at meetings of just six members, the group managed to put together a substantial fundraising effort by serving meals to the Jollivue Ruritans who would meet in the church parish house. For many years during the 1950s there were actually two women's groups, one which met at night and the other which met in the afternoon. The two groups coordinated their activities, as in 1955 when it became apparent the church would need new doors. The afternoon group raised the \$50 for the doors and the evening group paid the \$30 necessary to hang the doors.³⁷

Also active in the mission's beginning was the Girls' Friendly Society, a service organization for the teen-age girls in the community. Members wore pins inscribed "Bear ye one another's burdens," and even as the church was being built in the 1920s, the girls were playing basketball, hosting Tackey Parties and presenting plays. A three-act comedy, "Maidens All Forlorn", was presented in October of 1924 with an admission cost of either 10 or 20 cents.³⁸ The girls' group was apparently so popular that in 1926 a Junior Girls' Friendly Society, headed by Miss Greene was formed for girls between the ages of 6 and 12. Perhaps the biggest job carried out by the younger girls was the care of the flower beds located near the edge of the church property. The beds were cultivated with the specific purpose of supplying flowers for the church altar and Miss Greene and her girls worked the beds with a zeal. In 1931 the girls had a birthday party and each member was instructed to invite three guests to the party. In order to gain entrance to the affair, every party goer paid the number of pennies equaling her age and the money was used to buy seeds for the flower bed.³⁹

The boys of the community, although never as active as the girls, also participated in several groups organized under the auspices of the church. In 1932, a Boy Scout Troop for boys over the age of 12 was formed. Mention is also made in the church minutes of a baseball team.⁴⁰ Back in 1927, a Young Peoples Service League had also been formed. Open to young

³⁵ Notebook of correspondence between Church of the Good Shepherd congregation and two Dutch families, 1947-1948.

³⁶ Ibid.

³⁷ Ibid.

³⁸ First scrapbook.

³⁹ Second scrapbook.

⁴⁰ Second scrapbook.

men and women between the ages of 14 and 25, the first group attracted 20 to 25 youth. Although the Y.P.S.L. received less mention in the church scrapbooks, the organization was active at least into the 1950s, while in the 1940s the organization published a short newsletter called "The Shepherd Bugle."

From the beginning, the Church of the Good Shepherd had been a community church and the people of the area joined the many organizations of the church, participating in the social events like the Halloween and Christmas parties and donating time and money at the fundraisers. By 1942, after just 18 years of debt, the church was able to pay off its mortgage. The note was burned in a special church service conducted by the bishop of the diocese, Rt. Rev. Henry Disbrow Phillips. Phillips recorded in his diary that on Nov. 16, 1941, he consecrated the chapel in a special ceremony. He then confirmed two church members. After the service and the note burning, the congregation sat down to a buffet supper in the parish house.⁴¹

Unfortunately for the Good Shepherd congregation, being debt-free did not guarantee smooth sailing. In addition to being a nation at war, the community at Folly Mills was losing its cohesiveness. According to church notes, modern conveniences like automobiles, consolidated schools and telephones contributed to the dwindling attendance at church services. By the end of World War II, the Sunday service usually drew less than 20, while sometimes only two or three were in attendance in Sunday school and only one or two people in the choir.

Another worry was the condition of the buildings and grounds. Although paid off, the church was now an aging building in need of new floors, new pews, a new furnace and new doors. The tenant house, too, was a constant source of worry as was the aging parish house. At a cost of \$675 the church floor was repaired in 1949, but new doors weren't hung until 1955, the same year a new furnace was added. After starting a trust fund for new pews and making their own kneeling pads, the pews became a reality by 1958.⁴² Also in 1958, the church gutters were replaced, the belfry was repaired and the cross painted, and broken church windows were fixed. The new doors were originally stained, but needed refinishing by 1961. Rev. Walter McCracken, priest-in-charge in 1961, suggested that the doors be painted an appropriate color, red, to signify the Holy Spirit.⁴³ The doors have been red ever since.

The need to boost attendance plagued the membership during the 1940s, 1950s, and 1960s and was a source for much discussion in the meetings of both the Women's Auxiliary and the Executive Committee. Finally a plan was hit upon in 1947 when the church decided to sponsor "Homecoming Sunday." With the idea of inviting "all former members and friends as well as present ones," the church members mailed out 111 invitations. The day was, apparently, a rousing success. On July 20, 1947 approximately 60 people attended the 3:30 afternoon service. Following the service, the people ate picnic lunches they had brought and were served iced tea and ice cream by the congregation. "It is hoped to make Home coming an annual affair," was the concluding notation in the church scrapbook.⁴⁴

Indeed, Homecoming Sunday proved to be a popular event for many years to come. The 1948 event saw 100 people in attendance, many of whom came to hear former minister the

Reverend Mr. David Cady Wright preach. The day included a short ceremony dedicating the new church sign which was situated on the hill so that it could be seen by highway travelers.

Perhaps the most important homecoming of all was that of 1949, for it happened to coincide with the 25th anniversary of the church. Despite the rain, 70 people turned out to herald the church's silver anniversary. Reverend Theodore Evans, the second minister at Good Shepherd, preached the sermon and Reverend David Wright again returned, this time to read the lesson. Bishop Jett, who had been instrumental in the church's founding and was now retired, was on hand for the benediction, having made a special trip by automobile for the service. Newspaper coverage of the event lauded the church for its work in the community, noting that "after 25 years the church is still active and trying to serve the community."⁴⁵

The homecomings were not continued with regularity through the 1950s and 1960s, but periodical church gatherings still brought current and former members together. The Ladies Auxiliary, still seeking ways to boost attendance, sponsored a "Y'all come Sunday," in 1960 which must have experienced some success since the vestry minutes recorded that the "Response was gratifying."⁴⁶

The congregation's efforts shifted inward in the 1950s as the church members began to cast about for solutions to the structural problems of the tenant house and parish house. By 1950 the parish building was beginning to show some age. At the same time the remodeled schoolhouse, which had been serving as a tenant house since the 1920s, was causing concern. The congregation was finding it increasingly difficult to rent the building to responsible tenants and the structure was beginning to show its age as well. In August of 1955, the vestry decided to come up with two solutions at once by razing the tenant house and using the lumber to enlarge the parish house.⁴⁷

The building was dismantled and a crew was brought in to help sort the lumber and remove the old nails. Then, with the help of the Jollivue Ruritan Club, the parish house was enlarged so that it would seat 50 people. The improved parish house meant that the women's auxiliary could increase their fundraising efforts by serving the Ruritans dinner as well as letting the building be used by other organizations. With the help of the Lee Manor Home Demonstration Club, the women were able to purchase 120 serving pieces for use at their dinners. A new stove, a new refrigerator, and tables were added. Members of the congregation donated their time and materials to repaint the building, lay tile in the kitchen and hang screen doors. In 1958 water was run into the parish house.⁴⁸ The parish house continued to be a source of congregational projects in the 1960s and 1970s and the Bishop even got involved in 1961 by giving \$600 for the addition of a bathroom in the building.

For the first half of the church's history most of the Sunday services were held in the afternoon because most of the ministers officiating at Folly Mills were rectors at other churches. This allowed the minister time to hold a morning service in his home church and then travel to Folly for the afternoon service. Almost as soon as the stone church was built, Reverend Theodore Evans became the priest in charge at Good Shepherd. Even before the church was complete, Evans had assisted at Folly Mills as a seminary student. Once he was ordained in 1925, Evans took over at St. John's in Waynesboro and Good Shepherd. Evans

⁴¹ Diocese of Southwestern Virginia. Journal of the 23rd Council. Mary 19-20. St. John's church, Wytheville.

⁴² Fourth notebook.

⁴³ Ibid.

⁴⁴ Third scrapbook.

⁴⁵ Second scrapbook. 1949 newspaper clipping, probably Staunton News-Leader.

⁴⁶ Vestry book.

⁴⁷ Vestry book.

⁴⁸ Ibid.

left the Shenandoah Valley for a position in the Cathedral in Boston in 1927, but he had started a tradition of St. John's rectors assisting at Folly Mills.

Evans also turned out to be the first in a long line of seminary students who served at Good Shepherd. For a number of years the students would travel by train from Virginia Theological Seminary in Staunton to help out for an occasional service. Several students, like Jeff Ambler in 1927, Louton Pettit in 1941, Joe Dunaway in 1951, George Bunn in 1956, and Jack Scott in 1957, helped for longer periods of time, either filling in while the regular minister was away on vacation or helping out during the vacancy of the clerical post. By 1949, during the church's 25th anniversary, more than 25 students had served apprenticeships at Good Shepherd.⁴⁹

Most of the ministers who served the Good Shepherd congregation went on to bigger parishes. Reverend John Gravatt, for example, wound up as the bishop of the Upper South Carolina Diocese. Many of the priests who came to the church as students returned as ordained priests. Both Evans and David Cady Wright (1931-1933) did so immediately after their ordination. Joe Dunaway returned 28 years later, in 1979, and served the church until late 1993. He passed away in 1994 as the church celebrated its 70th anniversary and unsealed the cornerstone. When the contents were returned to the stone, mementos from 1994 were added, including a small vial of Dunaway's ashes, a symbol of the man who served the church longer than any other member of the clergy.

Although the church began as a mission of Trinity, the ties remained loose over the years. If nothing else, however, the first minister to hold services, Rev. John Gravatt, came from Trinity. After Gravatt, there was a long span of time when the people of Good Shepherd turned to St. John's for their ministerial help. From 1940 until 1961, the ministerial duties were either shared with the Trinity rector or the minister at Emmanuel Chapel, an Episcopal church in Verona which is no longer in existence, but which was associated with Staunton's Emmanuel Church. Serving both Trinity and Good Shepherd during the years of World War II was Rev. W. Carroll Brooke. Brooke would hold afternoon service at Good Shepherd three Sundays every month. The services were followed by adult Bible study, the first at Good Shepherd. The fourth Sunday of the month was left open for the Women's Auxiliary meeting.

Brooke was the last full-time Trinity rector to serve at Good Shepherd. He left about 1950 and the next priest, Rev. George Peters came from Emmanuel Chapel. Peters was followed by Rev. Walter McCracken, an army man and also the rector at Emmanuel Chapel. McCracken eventually retired from the army and from Emmanuel Chapel, but served at Good Shepherd until 1968.

Since McCracken's time, Good Shepherd has not had to share its minister with another congregation. The next two ministers were chaplains at local Staunton schools, Rev. Frederick Wandall at Stuart Hall, and Rev. Carl Edwards at Mary Baldwin College. Wandall only served the church two years, but the six years under Edwards saw a push for growth within the church. Edwards helped guide the church in the reorganization of the vestry, initiated confirmation classes and introduced new liturgy into the church service. The church also quietly passed its 50th anniversary under Edwards. When Edwards left in 1976, the church had 35 communicants, up from about 18 in the 1960s.⁵⁰ Rev. Charles Curran, who began as a supply priest at Good Shepherd, was authorized to take over the church upon Edwards' departure in late 1976. As with the last few ministers, Curran was not in charge of

any other church. Curran helped organize a substantial schedule of lay readers within the church congregation.

In 1979 a familiar face returned to Good Shepherd. As a seminary student, Joseph Dunaway had served the church for 2 1/2 months during the summer of 1951. After retiring as associate rector at St. John's in Waynesboro, Dunaway assumed the responsibilities for Good Shepherd in late 1979 and served the church longer than any other minister, until late 1993. During his years, the average weekly attendance remained steady at about 10 people with larger numbers attending for Easter and special Christmas Eve services.

The congregation continues to support community and worldwide projects, including helping needy families in the area and contributing to Habitat for Humanity. During Reverend Joe Dunaway's years at Good Shepherd, the church's physical appearance was improved through an extensive landscaping project on the front bank and around the church and parish house. Sidewalks connecting the church, parking area and parish house were added, and a new organ was placed in the sanctuary.

"I shall tell you a little about our Church and how we carry on our Lord's work. We have a beautiful stone church about four miles south of Staunton...Our membership is small, a dozen families, but we do manage to hold together and get quite a lot done at the end of each year.

— "Letter from Miss Evelyn Earle to Mr. deRooy, Holland. 1947

⁴⁹ Third scrapbook.

⁵⁰ Vestry book.

Ministers at the Church of the Good Shepherd

1994 (January to July) - The Reverend Mr. John Reinheimer
1979-1993 - The Reverend Mr. Joseph A. Dunaway
1976-1979 - The Reverend Mr. Charles Curran
1970-1976 - The Reverend Mr. Carl Edwards, chaplain at Mary Baldwin College
1968-1970 - The Reverend Mr. Frederick S. Wandall, chaplain at Stuart Hall
1957-1968 - The Reverend Mr. Walter McCracken, U.S. Army, Emmanuel Chapel rector until 1961
Summer 1957 - Jack Scott, seminary student
1952-1957 - The Reverend Mr. George Peters, Emmanuel Chapel (Verona) rector
Summer 1956 - George Bunn, seminary student
Summer 1951 - Joseph A. Dunaway, seminary student
1941 - Louton Pettit, seminary student
1940-1951 - The Reverend Mr. W. Carroll Brooke, Trinity rector
1939 .. Robert Griswold, took charge while a seminary student
1938-1939 - The Reverend Mr. John J. Gravatt, Trinity rector, helping at Good Shepherd when he can
1936-1937 - The Reverend Mr. Conrad Goodwin, St. John's rector
1933 - 1935 - The Reverend Mr. Walter Clem. St. John's rector
1931-1933 - The Reverend Mr. David C. Wright, Jr., St. John's rector
1927-1930 - The Reverend Mr. Richard H. Baker, St. John's rector
Summer 1927 - J. J. Ambler, seminary student
1925-1927 - The Reverend Mr. Theodore H. Evans, St. John's rector (ordained in 1925, but helped with Good Shepherd services in 1924)
1 922 -1 924 - The Reverend Mr. John J. Gravatt, Trinity rector

Folly Mills Firsts

First service - July 6, 1924
First baptisms (in church) - July 6, 1924
First confirmations (in church) - July 6, 1924
First Good Friday Service - April 6, 1928, 4 p.m.
First Christmas Day Service - December 25, 1931 (candlelight and communion)
First Homecoming - July 20, 1947
First Vacation Bible school - June 5, 1950
First Vestry - January 1, 1955
First funeral service - July 14, 1928, Daniel Lee Strickler
First (and probably only) burial in church yard - Thomas M. Walton, Sept. 27, 1932
First wedding - Oct. 5, 1937, Claude and Virginia Harris
First parochial report - May 12-13, 1925 Christian Clausen, treasurer; Mrs. Joseph Cochran, Sunday school superintendent; 12 families; 36 members; 18 communicants; 27 daily offices; 1 Holy Communion; church school has 10 officers and teachers, 59 pupils, 21 in Bible Class for a total of 90; estimated value of church furniture, \$1500; estimated value of church buildings, \$3,500; estimated value of church land, \$100; church debt, \$1,825.

BIBLIOGRAPHY

Augusta County Courthouse Records, deed book 217, 20-21.

"Church of the Good Shepherd," Architectural plans designed by T.J. Collins and Son, Staunton, Virginia, 1924.

Diocese of Southwestern Virginia, Council Journals, published on a yearly basis, 1920-1990.

Church of the Good Shepherd records collection

The Church of the Good Shepherd archives, Church of the Good Shepherd, Folly Mills, Virginia.

Materials from the collection used for this paper include:

The Official Register of the Church of the Good Shepherd Church Services, 1953-present.

The Official Register of the Church of the Good Shepherd, 3 volumes, 1922-present.

Vestry book, 1955-present.

Notebooks containing correspondence and the accompanying translations between church members and two families from the Netherlands, 1947- 1949.

Church of the Good Shepherd scrapbooks, 1924-1930, 1931-1935, 1946-1950, 1949-1961 and 1971-1979.

Folder of financial records concerning renovation on the church parish house, 1955-1956.

Folder containing special service and church bulletins, 1941-1979.

Folder containing "The Shepherd Bugle," 1942.

Church of the Good Shepherd oral history obtained from seven members and former members, interview conducted by author 4 October 1992, Folly Mills, Virginia, tape recording and transcript, James Madison University, Harrisonburg, Virginia.



Contents of Folly Mills Cornerstone

At the conclusion of the 1994 Fall Meeting of the Augusta County Historical Society, held at the Church of the Good Shepherd Episcopal Church in Folly Mills and featuring a talk given by Nancy Sorrells on the history of the church, the church's cornerstone time capsule was opened. The time capsule was placed in the stone on Sunday, March 30, 1924 and was opened 70 years later on Sunday November 6, 1994.

The sealed copper box was opened by Clarence Ramsey (81 years old) who attended school at Folly Mills primary school and church at Good Shepherd, and his sister Sibyl Ramsey McCormick (76 years old) who also attended the school and church and is the only remaining lifetime member of the church.



Cornerstone laying ceremony on March 30, 1924, attended by several hundred people.

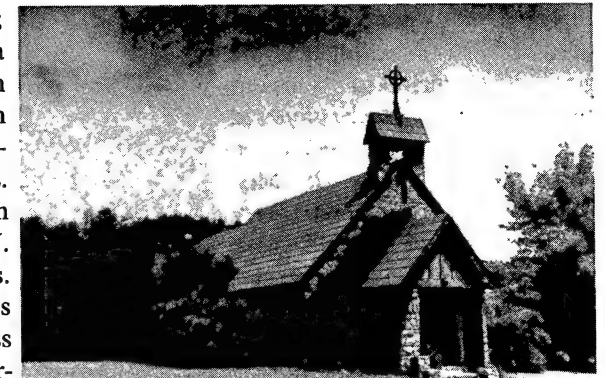
They were assisted by their younger brother, Bill Ramsey. Both Clarence and Sibyl were in attendance at the original cornerstone ceremony. Their father, John Ramsey, was one of the men of the community who helped build the church.

Once the solder seal was broken, the Ramsey family found the box full of "treasure." Hidden from sight for 70 years were the following items: 1. The List of Contributors to the new Church in Folly Mills community to be known as —The Church of the Good Shepherd - March 1924. There were 50 names on the list: Mrs. R. Andes, Verona; Mrs. H.M. Bell, Sr., Waynesboro; Mrs. F.A. Blackwell, Folly Mills; Mr. Frank Boccock, Folly Mills; Miss Elizabeth Cabell & S.S. Class, Waynesboro; Miss Amy P. Catlett, Staunton; Mr. J. Abney Clarkson, Brookewood; Mr. Christian Clausen Folly Mills; Mr. R. Walker Clemmer, Folly Mills; Mr. and Mrs. Joseph S. Cochran, Folly Mills; Mr. J.W. Davis, Route # 1. Staunton; Mrs. W.F. Deekins, Brookewood; Mr. Chas Dull, Staunton; Mr. Ernest Dull, Staunton; Mr and Mrs. Lee Furr, Folly Mills; Miss J.N. Greene, Norfolk; Miss Violet Greene, Staunton; Rt. Rev. R.C. Jett, Roanoke, Bishop of the



The cornerstone is laid with blessings from Trinity's Rev. John Gravett and Emmanuel's Rev. Lewis Gibbs.

Diocese of Southwestern Virginia; Mr. A.M. Kerr, Staunton; Mrs. Julia B. Littell; Mrs. Ella Lowman (Legacy), Staunton; Mr. Penniman (Student) Alexandria, Va., Theological Seminary; Mrs. Annie E. Rawlinson, Folly Mills; Mr. John Ramsey, Folly Mills; Mr. D.W. Strickler, Folly Mills; Mr. and Mrs. Ed. T. Sutton, Folly Mills; Miss Elizabeth Sutton, Folly Mills; Miss Pearl Sutton, Folly Mills; Miss Virginia Sutton, Folly Mills; Mr. J. Luther Shaner, Folly Mills; Mr. Jas. R. Taylor, Staunton; Miss Betty Thompson, Verona; Mr. & Mrs. Herbert Tinsley, Folly Mills; Mr. and Mrs. J.F. Tinsley, Folly Mills; Mr. and Mrs. Geo. W. Vess, Folly Mills; Mr., John Wade, Folly Mills; Mr. James Wade, Folly Mills; Mr. John Wampler, Folly Mills; Mr. E. Whalen, Folly Mills; Mr. Nicholas Wehn, Staunton; Mr. E. Walton Opie, Staunton; Mrs. W.W. King, Staunton; Mr. Jos. W. Gayhart, Staunton, copper box; Mr. Samuel Collins, Staunton, architect.



An early picture of Good Shepherd, probably 1940s.



Mildred Cochran (standing) and others at the Lawn Party Post Office Booth.

2. Church Building Committee: Joseph Smith Cochran, Chairman; George W. Vess; Lee W. Furr; Mr. & Mrs. Edward Sutton; Mrs. Jos. S. Cochran; Christian Clausen, treasurer. Contractors, stone work - C.M. Edwards, Verona, Va., Carpentry - J. W. Almarode, Greenville, Va.

3. A piece of Trinity Church stationary, Rev. J.J. Gravatt, Jr., rector. On the paper was pasted a clipping from the Staunton newspaper entitled: CORNERSTONE OF NEW CHURCH TO BE LAID SUNDAY. There was also a message from Gravatt written in the column beside the newspaper: "Because this clipping, cut from the Staunton paper, describes so well the part that Mrs. Cochran has taken in the life and development of this Mission work unto the Church of the Good Shepherd, I feel that the account should be placed in the cornerstone. John J. Gravatt Jr. Rector The Fourth Sunday in Lent March 30, 1924."

4. A small scrap of paper on which had been written: Sunday March 30th 1924. Beautifully Bright Day Very High Winds all day Temperature 68 Fahrenheit

5. A letter from the Rt. Rev. Robert Carter Jett, D.D. of the Diocese of Southwestern Virginia, Roanoke, Va., dated Dec. 14, 1923. To Mrs. Jos. S. Cochran, "Folly" Brookewood, Va. "My dear Mrs. Cochran:- your letter of Dec. 9th is being answered at my earliest opportunity. I am

very grateful to you for your fine spirit so richly manifested in the great cause which now claims our attention in relation to the proposed erection of a chapel or a church on property to be donated by Mrs. Rawlinson. I am, of course, very happy to learn of the enthusiasm which seems to have taken possession of that fine group whom I had the pleasure of addressing on the occasion of my recent visit. With such interest I think it will be entirely safe to proceed as soon as suitable plans for a building can be decided upon. Your financial statement gives sufficient encouragement as far as the present is concerned. You should, I think, exercise great care in the matter of securing plans. We should endeavor to obtain at the least possible cost a plan which, while simple, will give us



Mildred Cochran, center left, and the Girls' Friendly Society, probably 1930s.

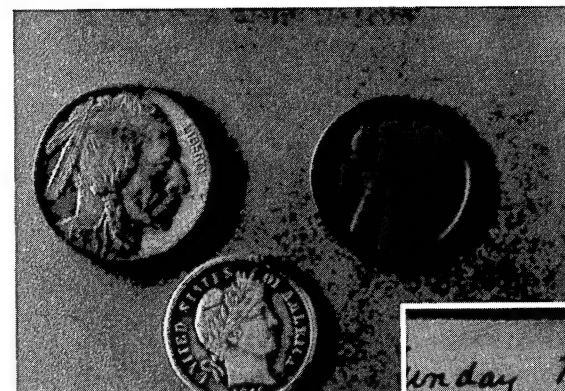
a neat and churchly building. It seems to me that this ought to be gotten for approximately \$1,500.00. The pews and other furniture, however, would necessarily entail additional cost. I suggest that you return to me the sketch I recently sent you in order that I may have it as a general suggestion. In the meantime, I am writing Mr. Collins, who made the plans for the lovely structure in Waynesboro, asking for assistance. I will also see what I can do here and will let you hear from me as promptly as reports from the architects will let me act. If you prefer taking the matter up directly with Mr. Collins I shall be glad to have you do so. I am writing him because it occurred to me that if you went to him he might make his charge greater. I will not let the plan cost you anything as I will probably need it for one or two other buildings. I am deeply interested, any you may count upon me to help you to the extent of my ability. With my love for Mr. Cochran and the children, I am, Affectionately yours, Robert C. Jett.



The first primary Sunday School class which graduated in the new church — 1925.



Late 1930s or early 1940s in front of church.



Items placed in the cornerstone on March 30, 1924 and opened November 6, 1994.

6. February 1924 issue of "The Southwestern Episcopalian", Volume 3, No. 12. (Subscription \$1 per year) Includes an article on Good Shepherd's beginnings, "The Story of a New Work in Augusta County."

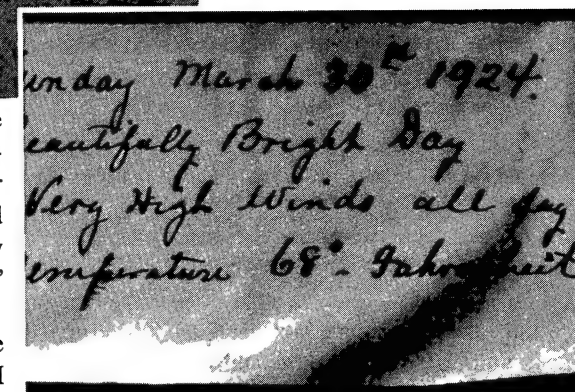
7. A small clipping from the Staunton newspaper, "CHURCH OF THE GOOD SHEPHERD - Folly Mills, 3 p.m., Sunday school and Bible classes, Mr. Theodore Evans in charge. At 4 p.m. the laying of the corner-stone of the new church, with services and sermon. The Rev. J.J. Gravatt Jr. in charge.

8. Trinity Church, Staunton, Virginia, bulletin from March 30, 1924. Includes the following announcement: "The Mission of Trinity Church, near Folly Mills, to be known as The Church of the Good Shepherd, will have an interesting service this afternoon at four o'clock, when the corner stone will be laid. Many of the people of Trinity church will realize appropriateness and desirability of their attending and will desire to do so."

9. The program from "The Special Service for the Laying of the Corner Stone of The Church of the Good Shepherd Folly Mills, Augusta County, Va."

10. Letterhead from A.M. Kerr, Monumental Work, Granite and Marble, 17 W. Frederick Street, Staunton, Virginia. A notation was written below this, "Donator of this Corner Stone."

11. A business card "Compliments of Jos W. Gayhart, Sheet Metal Worker and Contractor, Roofing, Spouting and Furnace Work a Specialty, 112-114 Greenville Ave., Staunton, Va.,



Telephone 739. A notation was written on the card, "Donator of copper box."

12. Three coins: a 1920 Lincoln head penny, a 1916 Liberty Head dime, and a 1916 Indian Head nickel.

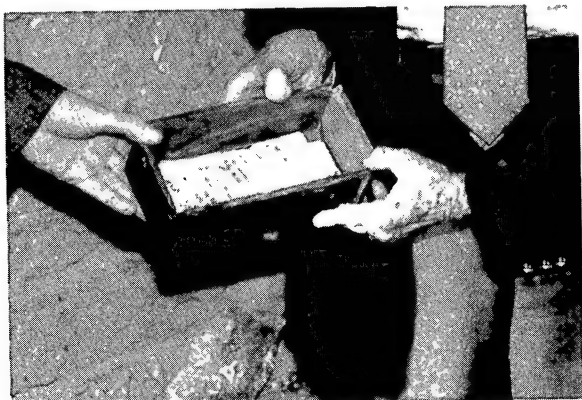
13. The Evening Leader (Staunton), Saturday March 29, 1924 (price two cents). On page 5 is an article about the next day's ceremony at Folly Mills, "Cornerstone of new church to be laid Sunday." Also included in the paper was a display advertisement for Trinity Church, noting service times and mentioning the afternoon ceremony at Folly Mills.

14. The two sections of The Staunton News-Leader, Sunday March 30, 1924 (price two cents). The same cornerstone article was run in the Sunday paper.

The contents of the copper box were inventoried and placed in archivally correct containers. They were then placed back in the box along with several new mementos, including:

1. A program announcing the Nov. 6, 1994 meeting of the Augusta County Historical Society at the Church of the Good Shepherd.
2. Appropriate coins from 1994
3. The history of the church written by Nancy Sorrells.
4. Three black and white photographs of Erin Taylor, Justin Walker and Erin Laughinghouse. The three children were baptized at the church by Bishop Heath Light during the bishop's visitation on October 16, 1994. The bulletin from the service was included as well.
5. A black and white picture of the church taken in 1994.
6. A vial containing the ashes of the Rev. Mr. Joseph Dunaway who came to the church in

the summer of 1951 as a seminary student and then served the church longer than any other rector, 1979-1993. He died in 1994.



Cochran and Ramsey holding the copper box (time capsule).



L-R - John Lynn Cochran, only surviving child of church founder Mildred Cochran (76), Clarence Ramsey (81) and Sibyl Ramsey McCormick (77). Ramseys went to the School House and were at the original cornerstone ceremony. Sibyl Ramsey McCormick is the only lifetime member of the church.

Horses and Vehicles in Virginia 1788 - 1800

From Personal Property Tax Records

By

Ron Vineyard

Department of Historic Trades
Colonial Williamsburg Foundation

Introduction

In 1752, the General Assembly of Virginia passed "An Act for the Encouragement and Protection of the Settlers Upon the Waters of the Mississippi" which authorized the duty of twenty shillings for every coach, chariot, and other four-wheeled carriages (waggons excepted), and ten shillings for every chair, and two-wheeled chaise, by the owner or proprietor thereof, and that every such owner or proprietor, sometime before the tenth day of April, yearly, shall deliver a list of each and every such carriage to the clerk of the court of the county wherein the owner shall reside. Further, in 1769, this act was amended to provide that "said duty shall be collected by the sheriff of each respective county....and every such sheriff shall, on or before the twenty-fifth day of October, yearly, account with oath, and pay to the treasurer...the several sums receiving, deducting five per centum for his trouble in collecting and paying the same." (The Statutes at Large, W.W. Henning, Vol. VI, p. 419 and Vol. VIII, p. 498).

In October, 1782, the General Assembly passed "an Act to Amend and Reduce the Several Acts of The Assembly for Ascertaining Certain Taxes and Duties, and for Establishing a Permanent Revenue, into One Act" which provided for a tax of "two shillings for every horse, mare, colt and mule" to be collected in the same manner as described above for carriage wheels. (The Statutes at Large, W.W. Henning, Vol. 11, p. 113).

This study includes data from Personal Property Tax Records prepared by the sheriffs of each county in compliance with the above acts of the General Assembly. These records, retained in the Virginia State Library Archives, Richmond, Virginia, consist of documents titled, "Recapitulation of Personal Property Tax Records" in the Auditor's Report, which are primarily in manuscript form; and County Personal Property Tax Records prepared by the Sheriff of each county. These latter records, primarily on microfilm, were the basis for the "Recapitulation of Personal Property Tax Records contained in the Auditor's Report. Therefore, the information contained in the two sets of records is essentially the same, except

the Sheriff's Report quite often lists the specific style of vehicle taxed. Unfortunately, only fragmentary data is available prior to 1788; thus, this study is limited to the period 1788 to 1800. Where appropriate, that data available for the periods prior to 1788 is included to provide a more complete picture and a basis for comparison to the subject period.

Although the records used in this study provide a much wider scope of information, such as slaves, ordinary licenses, stud horses, etc., only that information concerning wheeled vehicles and horses is included. The categories for vehicles delineated in the Act of 1752 are those typically used in the tax collection records. These categories consist of the following: (1) coaches and chariots, (2) other four-wheeled carriages, and (3) two-wheeled carriages. Styles such as Post Chaises are most often included in category 1, but sometime in category 2. Styles and types such as Phaetons, Coachees, and Stage Waggon are most often included in category 2. Since use of these categories is not consistent for four-wheeled vehicles, all four-wheeled vehicles are combined for the purposes of this study. Category 3 is much more straight-forward in that it includes riding chairs and other two-wheeled vehicles such as chaises. Utility vehicles, such as carts and wagons, were not taxed under these laws and therefore, are not reflected in the data.

Population data for the 1790 Per Capita comparison is taken from the Reconstructed 1790 Census. This data was "recaptured" from the County Tax Lists of 1782 through 1785, and includes all counties with available population figures, including those counties now in other states.

For comparison purposes, counties are divided into areas or regions. This division is based primarily on geography; however, some consideration was given to like terrain, population, etc. This grouping is purely subjective on the part of the author.

Horses and Vehicles in Virginia

An examination of horses and vehicles in Virginia is placed in a more meaningful perspective by looking at their histories. One of the best histories on these subjects is Mary Goodwin's "Wheeled Carriages in Eighteenth-Century Virginia," a research report prepared for the Colonial Williamsburg Foundation in December, 1959. Following are excerpts from that document.

Horses

The settlers at Jamestown brought from England a small number of horses, but they were eaten with the rest of the livestock during the Starving Time of 1609 and 1610. On August 31, 1609, Gabriel Archer wrote from Jamestown of his second voyage to Virginia, in the ship "Blessing," noting that before leaving England they took on board at Plymouth "sixe mares and two horses." Captain John Smith, who departed from Virginia in October, 1609, subsequently wrote that he had left in the Colony some 500 persons, with three ships, seven boats, and "six mares and a horse." Lord Delaware arrived in Virginia in June, 1610, to find the surviving colonists in the act of abandoning the settlement. A report of July 7, 1610, stated that "...there was not above one sow...left alive; not a henn nor chick in the forte; and our horses and mares they had eaten with the first..."

The supply was soon replenished; the report of a Spanish spy to his government in November, 1611, noted that the English had brought to Virginia "100 cows, 200 pigs, 100 goats and 17 horses and mares." By 1668 the number had so increased that an earlier act of the General Assembly prohibiting the exportation of horses from Virginia was repealed. The following year, "the numerous increase of horses now growing rather burthensome than any way advantageous to the country," the Virginia Assembly passed an act prohibiting the importation of horses and mares. By 1686, the Virginians had become concerned about the breed of their horses—the "small ston'd horses, of low stature and value" that were allowed to range and feed in the woodland grounds and marshes. It was enacted that horses two years and over, under 13 1/2 hands high, must be kept in fenced grounds—the horse's height "to be measured from the lowest part of the hoofe of the forefoot, unto the highest part of the wither," and every full hand "to contain four inches."

The Rev. John Clayton of Yorkshire mentioned this act, and the Virginia horses, in a letter to the Royal Society on May 12, 1688, following a visit to Virginia.

"There were neither Horses, Bulls, Cows, Sheep, or Swine, in all the Country, before the coming of the English, as I have heard, and have much reason to believe. But now among the English Inhabitants there are good Store of Horses, though they are very negligent and careless about the Breed: It is true there is a Law, that no Horse shall be kept stoned under a certain size, but it is not put into Execution. Such as they are, they are good Store, and as cheap or cheaper than in England, worth about five Pounds apiece. They never shoe them, nor stable them in general; some few Gentlemen may be something more curious, but it is very rare; yet they ride pretty sharply, a Planter's Pace is a Proverb, which is a good sharp hand-Gallop. The Indians have not yet learnt to ride, only the King of Pomonkie had got three or four Horses for his own Saddle and an

Attendant, which I think I should in no wise be indulged, for I look on the allowing them Horses much more dangerous than even Guns and Powder."

Nearly all travel by land in the seventeenth century was done on horseback. As already stated, there were very few carriages in the Colony prior to the turn of the century. In 1702, a Swiss traveller in Virginia, Frances Lewis Michel, wrote:

"Going to church means at some places a trip of more than thirty miles, but, as can be seen from what follows, it is not a great hardship, because people are well mounted there. Horses, which are hardly used for anything else but riding...run always in a fast gallop. When services are held on Sunday or on other days none goes to church except on horseback.

...The horses, like the English breed, are very light-footed. They never ride them in a walk, but always in a gallop...They are very common. It must be a poor man who cannot afford one. Not many people can be seen travelling on foot, even if it is only an hour's distance. They are seldom used to draw wagons or the plow...They cost from three to eight pounds of sterling."

About twenty years later, the Rev. Hugh Jones said much the same thing of the Virginian's love of riding:

"The common planters leading easy lives don't much admire labour, or any manly exercise, except horse-racing,...

The saddle-horses, though not very large, are hardy, strong, and fleet; and will pace naturally and pleasantly at a prodigious rate.

They are such lovers of riding, that almost every ordinary person keeps a horse; and I have known some spend the morning in ranging several miles in the woods to find and catch their horses only to ride two or three miles to church, to the court-house, or to a horse-race, where they generally appoint to meet upon business; and are more certain of finding those that they want to speak or deal with, than at their home."

The breed was evidently much improved by the mid-eighteenth century, for the Virginia horse was often described with enthusiasm by English and French visitors to the Colony. In 1759 the Rev. Andrew Burnaby wrote:

"...The horses are fleet and beautiful; and the gentlemen of Virginia, who are exceedingly fond of horse-racing, have spared no expense or trouble to improve the breed of them by importing great numbers from England. . ."

Lord Adam Gordon, who travelled in Virginia in 1765, observed that their breed of horses was "extremely good, and in particular those they run to the Carriages, which are mostly from thorough bred Horses and country Mares." An English visitor, who was in Virginia circa 1770, described the race and coach horses to be seen in and around Williamsburg, where there was a race course:

"Very capital horses are started here, such as would make no despicable figure at Newmarket; nor is their speed, bottom, or blood inferior to their appearance; the gentlemen of Virginia sparing no pains, trouble, or expence in importing the best stock, and improving the excellence of the breed by proper and judicious crossing.

Indeed nothing can be more elegant and beautiful than the horses bred here, either for the turf, the field, the road, or the coach; and they have always fine long, full, flowing tails; but their carriage horses seldom are possessed of that weight and power, which distinguish those of the same kind in England."

The Abbe Robin, in the Williamsburg area in the fall of 1781, also admired the horses:

"The meadows and marshes (around Williamsburg) subsist great numbers of excellent horses which far exceed those of the other States in point of beauty."

Another Frenchman, I.D. Brissot de Warville, found the Virginia horses superior to those of other States:

"The horses of Virginia are without contradiction, the finest in the county; but they bear double the price of those in the northern States...."

Isaac Weld, in Virginia in 1795-96, was more critical of the Virginia horses and horsemen. He wrote:

"The horses in common use in Virginia are all of a light description, chiefly adapted for the saddle; some of them are handsome, but they are for the most part spoiled by the false gaits which they are taught. The Virginians are wretched horsemen, as indeed are all the Americans I ever met with, excepting some few in the neighbourhood of New York. They sit with their toes just under the horse's nose, their stirrups being left extremely long, and the saddle put about three or four inches forward on the mane. As for the management of the reins, it is what they have no conception of. A trot is odious to them, and they express the utmost astonishment at a person who can like that uneasy gait, as they call it. The favourite gaits which all their horses are taught, are a pace and a wrack. In the first, the animal moves his two feet on one side at the same time... In the wrack, the horses gallops with his fore feet, and trots with those behind.

Of race-horses he wrote:

"...Horse racing is a favourite amusement in Virginia; and it is carried on with spirit in different parts of the state. The best bred horses which they have are imported from England; but still some of those raised at home are very good. They usually run for purses made up by subscription. The only particular circumstance in their mode of carrying on their races in Virginia is that they always run to the left; the horses are commonly rode by negro boys, some of whom are really good jockeys."

In 1688, the Rev. John Clayton stated that the Virginians never shod their horses:

"...Providence has supplied the common Use of Stones, by making the Road very good: So that they ride their Horses without shoeing them; which yet are more rarely beaten on their Feet, than ours are in England, the Country and Clime being dry, their Hoofs are much harder...."

The Rev. Hugh Jones modified this statement circa 1724, when he wrote that horseshoes were "seldom used in the lower parts of the country, where there are few stones"; but noted that shoes had to be provided for the horses that were taken on Alexander Spotswood's

expedition over the mountains in 1716. From advertisements which appeared subsequently in the Virginia Gazettes for lost or stolen horses, it is evident that it was sometimes a custom in tidewater Virginia to partially shoe a horse. From time to time a horse was described as having "Shoes on his for Feet," or having had "his hind Feet...lately shod." However, it is probably that by the end of the eighteenth century, it was customary to shoe them all around.

Descriptions of missing horses in the Virginia Gazettes indicate that the Virginia horse was usually smaller than the English horse — many of them 13 1/2 hands high, some 14 and 14 1/2 hands. However, there were horses 15 hands high in Virginia: In 1771 "a handsome BAY STALLION six Years old, full fifteen Hands high," the property of William Lee of Greenspring," was advertised for sale. In 1775, the Gazette carried an advertisement: "WANTED, A YOUNG chestnut-sorrel Horse, not less than 15 hands high, with his mane and tail of the same colour with his body." In the same year an inhabitant, intending to leave the colony, offered for sale in Williamsburg "two full-blooded mares, about 15 hands high." In April, 1783, William Lee of "greenspring," (where a horse 15 hands high had been offered for sale in 1771) wrote from Brussels to order his overseer to purchase: "...3 or 4 good carriage horses. They shd. be fifteen hands high, or near it...If they match well it will be so much the better."

As to color, the horses described in the Virginia Gazette advertisements were white, grey, dapple grey, light grey, bay, bright bay, dark bay, "brown bay," sorrel, chestnut, dark roan, black, etc.

Wheeled-Carriages

As already noted, there were very few wheeled-carriages in Virginia in the seventeenth century. The governor, Sir William Berkeley, had a coach in the Colony prior to 1677. In 1690, William Fitzhugh, a wealthy Stafford County planter (who may have owned a coach already) weighed the merits of "a coach or callash for this country," and finally, in 1692, ordered a calash. The British customs records listed goods of "English Manufacture" exported from London to Virginia and Maryland, and noted that only two coaches and one chariot were shipped from London in 1697-98, and two chariots were shipped in 1698-99.

However, in the first quarter of the eighteenth century, wheeled carriages became more common in Virginia, their numbers increasing rapidly as the century progressed. For the first half of the century, coaches, chariots, chaises, and chairs were the vehicles most usually mentioned in letters, invoices, and advertisements. Early acts of the Virginia Assembly regulating ferries (from 1647 through 1705) made no mention at all of wheeled-carriages; but an act of 1720 set the ferriage for "every coach, chariot, or chaise with four wheels, or waggon," at the rate charged at each ferry for six horses, and for "every two-wheel chaise, or cart," at the rate charged for four horses. Rates for horses varied according to the distances involved.

The Rev. Hugh Jones, wrote that "several very good families lived in Williamsburg and others came there "at publick times," mentioning their carriages.

"They live in the same neat manner, dress after the same modes, and behave themselves exactly as the gentry in London; most families of any note having a coach, chariot, berlin, or chaise."

Another English visitor to Williamsburg in 1736, Edward Kimber, who found the town "a most wretched contriv'd Affair for the Capital of a Country," noted the "prodigious Number of Coaches that croud the deep, sandy Streets of this little City." This gentleman, on visiting Yorktown, wrote of its houses and horses.

"...You perceive a great Air of Opulence amongst the Inhabitants, who have some of them built themselves Houses, equal in Magnificence to many of our superb ones at St. James's; as those of Mr. Lightfoot, Nelson, &c. Almost every considerable Man Keeps an Equipage, tho' they have no Concern about the different Colours of the Coach Horses, driving frequently black, white, and chestnut, in the same Harness...."

Lord Adam Gordon, who travelled in Virginia in 1765, preferred that Colony, and the manner of living there, to any he had seen:

"Upon the whole, was [it] the case to live in America, this Province, in point of Company and Climate, would be my choice in preference to any, I have yet seen...their Breed of Horses extremely good, and in particular those they run in their Carriages, which are mostly from thorough bred Horses and country Mares — they all drive Six horses, and travel generally from 8 to 9 Miles an hour — going frequently Sixty Miles to dinner — you may conclude from this their Roads are extremely good—"

J.F.D. Smyth, whom we have already quoted on the elegance and beauty of the Virginia horses "either for the turf, the field, the road, or the coach," added:

"...they always have find long, full, flowing tails; but their carriage horses seldom are possessed of that weight and power, which distinguish those of the same kind in England.

...The gentlemen of fortune expend great sums on their studs, generally keeping handsome carriages, and several elegant sets of horses, as well as others for the race and road:..."

Also already quoted is the Abbe' Robin, who further attested to the elegance of the Virginia equipages:

"As we advance towards the South, we observe a sensible difference in the manners and customs of the people.. The furniture here is constructed out of the most costly kind of wood... Their riding machines are light and handsome and drawn by the fleetest coursers managed by slaves richly dressed."

A young London merchant, who visited in Virginia in 1785-86, wrote of attending a wedding at "Blandfield":

[Blandfield. Sunday, December 4, 1785] "Most of the company went away this morning, soon after breakfast, in their phaeton[s], chariots, and coaches in four, with two or three footmen behind. They live in as high a style here, I believe, as any part of the world."

Although there was a coachmaker in Williamsburg before 1738, most wheeled carriages in the Colony were purchased in England prior to the 1770s. Even though there were several able coach and chairmakers in Williamsburg in the 1761-1775 period, many gentlemen of means still sent to London for their carriages.

The fact that some of the carriages were very ornate is attested by the travellers to Virginia who have been quoted in this report, and by the descriptions and orders which are quoted in the Appendix. Coachmakers in Williamsburg could produce a finished carriage, properly pained and trimmed. However, there were also craftsmen in Williamsburg in the 1770s who specialized in this decorative work. The firm of Kidd and Kendall gave notice in 1769 that they had brought over a person from England who was skilled in "Gilding, and

Cyphers"; and in 1770, J. Durand, portrait painter (who did a good deal of work in the Colony), gave notice that he would also "paint, gild, and varnish, wheel carriages; and put coats of arms, or ciphers upon them, in a neater and more lasting manner than was ever done in this country."

It would appear from the records, that although the Virginians usually drove six horses to their carriages, they sometimes drove four; and although they usually drove four horses to their chariots (the lighter of the vehicles) they often drove six. Four-wheeled chaises were occasionally driven with six horses, but four or two horses were more usual. Two-wheeled chaises or chairs were often driven with two horses, but sometimes (the shaft chair) was driven with one. In and after the 1760s the phaeton and post-chariot and post-chaise became very popular in the Colony. Phaetons were usually drawn by two (though sometimes by four) horses; and post chariots and post chaises usually had harness for four horses.

Although the two-wheeled chair was in use in the Colony prior to the 1720s, it was not until the last half of the century that this much less expensive vehicle began to far outnumber the four-wheeled carriages. This was doubtless brought about by a tax on wheels, which was first assessed by the Virginia Assembly in 1754, to provide funds to protect settlers on the Mississippi. This act laid a tax of twenty shillings on every "coach, chariot, and other four-wheeled carriage (waggons excepted) and ten shillings for every chair and two wheeled chaise." the act, to be in effect for three years, was continued for three more; and a tax on wheeled vehicles was levied, for one reason or another, throughout the remainder of the century. It continued at the above rate until 1775, when it was doubled — forty shillings for "every coach, chariot, or four-wheel carriage" and twenty for "every chair or two-wheel chaise." During the Revolution it was decided that "since taxation alone" could "obviate that embarrassment in finance, which is now the last hope of the enemy," an additional tax should be laid on wheeled carriages. "For all coaches and chariots, the sum of forty pounds each" was levied; for "all phaetons, four wheeled chaises, and stage waggons, used as riding carriages, thirty pounds each"; for "all two wheeled riding chairs" ten pounds."

With such taxes on carriages, it is small wonder that, as time went on, the two-wheeled chair gained in popularity, although a well-to-do inhabitant often owned several types of carriage. Tax records have survived for the County of James City in 1768, 1769. These records list seven chariots, three coaches, and sixty-one two-wheeled chairs in the county in 1769. Among the 1768-1769 James City County taxpayers, Robert Carter Nicholas owned a coach, chariot, and chair; Edward Ambler's estate was taxed for a coach, chariot, and chair; John Randolph owned a coach and a chariot; and Benjamin Waller owned a chariot and chair. All the governors who occupied the Palace in Williamsburg owned several types of carriages, always including a coach, and usually a chariot.

Col. Paul Downing has stated that "the naming of carriages is an imperfect science at best," and that even the authorities differed on them. The eighteenth-century Virginians, many of whom were obviously proud of their carriages, often gave detailed descriptions when ordered vehicles or offering them for sale.

Among the many two-wheeled "chairs" in Virginia in the last of the eighteenth century were included the curricule, the whiskey, and late in the century — the gig:

Chairs Numerous references during the eighteenth century — the two-wheeled chair or chaise far outnumbering other vehicles in the last half of the century. In the Virginia tax records all two-wheeled riding carriages were included in the "Chair" category.

Chaises Two and four-wheeled chaises were described in the Virginia records.

Curricles Some references to curricles in the Virginia record, although many were

probably listed as chairs.

Gigs References to gigs in early nineteenth-century Virginia records. Some, of course, may have been included in the "Chair" category in the late eighteenth century.

Whiskies Many whiskies were doubtless included in the "Chair" category being one of the more popular types of two-wheeled chairs.

A nineteenth-century authority on "English Pleasure Carriages" wrote ca.

1837:

"Not many years back, the varieties of carriages were very limited in number, and there was little room for the exhibition of taste in form. But this fault has of late been corrected, and the varieties of shape and make have become so numerous that it is difficult even for practised observers to be familiar with them all."

Since early colonial days, the county has been the basic unit of local government in Virginia. In 1734, the General Assembly at Jamestown established eight shires, similar to those in England. These were Accomack, Charles City, Charles River, Elizabeth City, Henrico, James City, Warrosquyoake, and Warwick River. Since that time 59 additional counties were established under the colonial government, and the remaining created since the establishment of the Commonwealth in 1776. It is this basic unit of government, the county, which provided the structure for collection of taxes to include the Personal Property Tax. The following chart is a compilation of all horses and vehicles in the various counties of Virginia.

**Taxed Horses and Vehicles
1788 - 1800**

<u>Year</u>	<u>Horses</u>	<u>Four Wheeled</u>	<u>Two Wheeled</u>	<u>Total Vehicles</u>
1788	203717	635	1310	1945
1789	212246	688	1642	2330
1790	200603	677	1790	2467
1791	207708	684	1851	2535
1792	213308	809	1893	2702
1793	224749	879	2184	3063
1794	216112	915	2162	3077
1795	219716	954	2396	3350
1796	217604	1017	2447	3464
1797	218629	1029	2435	3464
1798	222038	1094	2569	3663
1799	229015	1044	2639	3683
1800	230863	1183	2780	3963

In order to examine patterns of ownership for horses and vehicles in Virginia, counties were grouped into areas. These groupings into areas are based primarily on geographical considerations, however some weight was given to such factors as similar terrain, population, etc. In the final analysis, these groupings are purely subjective on the part of the author. Population figures for these areas are contained in the following chart.

Population by Area (1790)	
<u>Area</u>	<u>Population</u>
Southeast Area	186,121
Northeast Area	161,731
South Central Area	135,210
Valley Area	99,993
Tidal Area	99,983
Western Area	43,669
Eastern Shore	<u>20,848</u>
Virginia	747,555

The following chart shows ownership of horses and vehicles by population as reflected in the tax records.

Taxed Horses and Vehicles (Per 1000 Population) 1790		
<u>Area</u>	<u>Horses</u>	<u>Vehicles</u>
Southeast Area	207	4.83
Northeast Area	296	3.10
South Central Area	276	1.09
Valley Area	425	0.61
Tidal Area	156	6.10
Western Area	312	0.04
Eastern Shore	239	1 3.00
Virginia	268	3.30

From the above, it is clear that horse ownership does not necessarily follow taxed vehicle ownership. The most obvious example is the Valley Area where horse ownership is highest by population. This situation most probably is the result of low carriage ownership in the counties of the Valley Area, combined with the concentration of utility vehicles needed in the Valley for agriculture and freighting with wagons. Even in the Western Area where carriage ownership is the lowest, horse ownership is well above the Virginia average. Again, this can be attributed to agriculture and wagoning. Throughout Virginia horses, which numbered over

200,000 in 1788, increased only 13% over the period, while total taxed vehicles more than doubled. The concentration of vehicles, per population, on the Eastern Shore is somewhat puzzling. Most certainly the most popular vehicle on the Eastern Shore is the Riding Chair where it constituted over 90 of all taxed vehicles during the period. This preference for the Riding Chair is consistent, to some degree, throughout Virginia except in the Western Areas where taxed vehicles were found in very low numbers. The following chart shows percentages of riding chairs to total vehicles taxed.

Two-Wheeled Vehicles (As a percentage of Total Vehicles)			
<u>Area</u>	<u>1788</u>	<u>1794</u>	<u>1800</u>
Southeast Area	75%	76%	78%
Northeast Area	63%	54%	46%
South Central Area	64%	56%	54%
Valley Area	48%	36%	38%
Tidal Area	70%	67%	67%
Western Area	50%	60%	61%
Eastern Shore	92%	93%	93%
Virginia	67%	70%	70%

VALLEY AREA

The Valley Area is made up of those counties generally between the Blue Ridge and Allegheny crests. This area includes the counties of Augusta, Berkeley, Botetourt, Frederick, Hampshire, Hardy, Rockbridge, Rockingham, and Shenandoah. Combined data for these counties is contained in the following chart.

Taxed Horses and Vehicles 1788 - 1800				
Year	Horses	Four Wheeled	Two Wheeled	Total Vehicles
1788	42,095	30	28	58
1789	43,831	33	26	59
1790	42,484	37	24	61
1791	42,091	41	38	79
1792	41,334	38	31	69
1793	41,462	43	26	69
1794	41,240	55	31	86
1795	41,209	60	31	91
1796	38,322	67	20	87
1797	41,867	60	25	85
1798	42,065	65	37	102
1799	43,846	69	47	116
1800	44,795	71	45	116

Total vehicles taxed during this period doubled from 58 in 1788 to 116 in 1800, with vehicle ownership per 1000 population standing at .61 in 1790. Percentage of two-wheeled vehicles declined from 48% in 1788 to 38% in 1800, Horse population rose only 6.4% throughout the period, with horse ownership per 1000 people being 425 in 1790.

Horses and Vehicles in the Valley Area (Per 1000 Population) 1790		
County	Horses	Vehicles
Augusta	664	0.36
Berkeley	357	0.35
Botetourt	370	0.19
Frederick	321	1.87
Hampshire	—	—
Hardy	—	—
Rockbridge	505	0.45
Rockingham	532	0.40
Shenandoah	439	0.19

AUGUSTA COUNTY

Located in the central Valley region and named in honor of Augusta of Saxe-Gotha, wife of Frederick Louis, Prince of Wales, and mother of George III. It was formed from Orange County in 1738, but because the region was sparsely inhabited county government was not actually established there until 1745. It encompasses an area of 986 square miles, and in 1790 the population was 10,886.

Taxed Horses and Vehicles 1788-1800				
Year	Horses	Four Wheeled	Two Wheeled	Total Vehicles
1788	7534	1	3	4
1789	7702	1	2	3
1790	7239	4		4
1791	5665			
1792	5430	1	1	2
1793	5856	4	1	5
1794	5808	4	1	5
1795	5670	4	1	5
1796	5558	3	2	5
1797	5710	2	2	4
1798	5822	5	1	6
1799	5864	4		4
1800	6084	3		3

Partial data for 1784 and 1785 shows the following:

Year	Horses	Wheels Taxed
1784	5587	0
1785	6223	0

Using the 1790 census figures, the horses per 1000 people in Augusta County were 664 and vehicles per 1000 people were 0.36.

BATH COUNTY

Located in the central Trans-Allegheny region and given its name either for the many mineral springs found in the county or for the town of Bath in England. It was formed from Augusta, Botetourt and Greenbrier counties in 1790. It encompasses an area of 540 square miles. In 1790 the population was not recorded.

Taxed Horses and Vehicles 1788-1800				
<u>Year</u>	<u>Horses</u>	<u>Four Wheeled</u>	<u>Two Wheeled</u>	<u>Total Vehicles</u>
1788				
1789				
1790				
1791	2229			4 (total wheels)
1792	2538	2		2
1793	2400			
1794	2522			
1795	2743			
1796	2614			
1797	2774	1		1
1798	2385			
1799	2349			
1800	2618		1	1

ROCKBRIDGE COUNTY

Located in the central Valley region and named for Natural Bridge, an exceptional rock formation located in the county. It was formed from Augusta and Botetourt counties in 1778, and encompasses an area of 604 square miles. In 1790 the population was 6,548.

Taxed Horses and Vehicles 1788 - 1800				
<u>Year</u>	<u>Horses</u>	<u>Four Wheeled</u>	<u>Two Wheeled</u>	<u>Total Vehicles</u>
1788				
1789	3104	1		1
1790	3308	1	2	3
1791	3613	1	1	2
1792	3655	1	2	3
1793	3779	2		2
1794	3754	3	1	4
1795	3759	4	2	6
1796	3589	2	1	3
1797	3635	3	1	4
1798	3605	2	1	3
1799	3684	3		3
1800	3913	1	1	

Partial data for 1784 shows only that 3,096 horses were taxed in Rockbridge County.

Using 1790 census figures, horses per 1000 people in Rockbridge County were 505 and vehicles per 1000 people were 0.45.

ROCKINGHAM COUNTY

Located in the northern Valley region and named for Charles Watson-Wentworth, second Marquis of Rockingham, who supported the colonists in their disputes with Great Britain. It was formed from Augusta County in 1778, and encompasses an area of 871 square miles. In 1790 the population was 7,449.

Taxed Horses and Vehicles 1788 - 1800				
Year	Horses	Four Wheeled	Two Wheeled	Total Vehicles
1788	4683	1	2	3
1789	3020	1	2	3
1790	3966	1	2	3
1791	4147	1	4	5
1792	4189	1		1
1793	4212	2		2
1794	4173	3	1	4
1795	4106			
1796	4134	1	1	2
1797	4323	1	1	2
1798	4345	3	2	5
1799	4578	2	3	5
1800	4707	4	4	8

Partial data for 1784 shows the following:

Year	Horses	Wheels Taxed
1784	3935	10

Using 1790 census figures, horses per 1000 people in Rockingham County were 532 and vehicles per 1000 people were 0.40.

How Tom Smiley, Stonewall Brigade, Survived Prison Live Under "General Terror"

By
W. Bowman Cutter

On Wednesday morning, April 17, 1861, the day that Virginia seceded from the Union, Thomas Martin Smiley, 18, only son of a prosperous mill owner of Moffetts Creek, Augusta County, mounted a white horse and rode off to war. As he rode he pondered the future doubtless gilding it with the optimism of youth. The South would win of course. Death? Well, possible, but unlikely. Could be wounded perhaps. But anyway, every thing was going to be over before you knew it. He'd be back home long before his 12 months enlistment was over. He might not have been so cheerful if he could have known that it would be four years before Sergeant Thomas Smiley would finally be a civilian again after three years of battle, two serious wounds and a year behind bars in one of the worst prisons of the murderous Union prison system.

Tom didn't ride far. At Middlebrook, some five miles north, he joined up with the rest of his militia company, The "Southern Guard" of the 5th Virginia Regiment of Volunteers. From there the Guard marched up the turnpike to Staunton, a distance of 12 miles. At Staunton the Southern Guard, comprised of Captain Hazael Joseph Williams in command, three lieutenants, five sergeants, four corporals and 39 privates, was enlisted for a tour of 12 months of active duty.

Friday morning, April 19,¹ the Southern Guard, accompanied by the Mountain Guard from Spring Hill and the Augusta Grays from Greenville, left Staunton to the cheers of the crowd gathered to see them leave and the comfort of the New Testament each member had received from the hands of the Rev. J. Crawford. Destination: Harpers Ferry. The joint command marched down the Valley Pike though Mt. Sidney and Harrisonville to Mt. Jackson. There they boarded a train of the Manassas Gap R.R. to Strasburg, then marched the 18 miles to Winchester. The Winchester and Potomac R.R. finally carried them to Harpers Ferry, 141 miles from Staunton. It would be more than a decade before it would be possible to go by train all the way down the valley from Staunton to Harpers Ferry.

The Southern Guard subsequently became Company D, 5th Regiment Virginia Infantry, First Brigade which, as every Virginian knows, earned the title of the "Stonewall Brigade" on the field of First Manassas.

Tom Smiley, like most soldiers away from home for the first time, wrote many letters. His letters home covered a range of subjects including Confederate camp and civilian life, battles and campaigns such as First Manassas, the Romney campaign, Corinth, Yorktown, Cedar Mountain, Castleman's Ferry and Chancellorsville. He reported on Union atrocities as well as on the execution of a group of men of the 3rd North Carolina Regiment for desertion. He was elected 5th Sergeant, April 17, 1862, wounded at 2nd Manassas and at Chancellorsville and elected First Sergeant in August 1863.

¹ April 19th was the anniversary of the battle of Lexington where the Revolutionary War began. April 19, 1861 was the same day that a Massachusetts Regiment passing through Baltimore on its way to Washington was attacked by a mob and first blood of the Civil War was shed.



The fighting war ended for Sergeant Smiley on May 12, 1864. At the battle of "Bloody Angle", Spottsylvania Court House,² he was captured and sent to the Union Prison at Fort Delaware.

In prisons throughout the North, Confederate prisoners endured what has been described as slow starvation. By 1864, captive confederates were desperately hungry. But it was Ft. Delaware above all that captives dreaded. The fort sat on Pea Patch island midstream in the Delaware River, some 50 miles north of Baltimore. A "hellish place of dismal, overcrowded quarters and pathetic rations, it became one of the most infamous POW camps in the North." General Schoeep, a Hungarian refugee who was commandant of the fort, was called "General Terror" by his prisoners.

It is difficult to determine accurately how many prisoners died at Fort Delaware; one estimate was 2700. It has also been said that in the fall of 1863, when a small pox epidemic raged through the prison, the death rate reached as high as 12%. There are, however, quite accurate records of how the prisoners from Company D, 5th Virginia Regiment fared at Ft. Delaware: Thirty-two men of the company were prisoners at Ft. Delaware during the war. Of these, nine died in prison, a death rate of over 28%. Sgt. T. M. Smiley was one of the survivors.

Smiley survived only because of help he received from a great uncle in the north. While there are no copies of the letters Smiley wrote, some replies have been saved. Here are three from his Grandmother Martin's Brother:

Norristown Pa
July 1, 1864

Mr. Thos M. Smiley
Dear Sir

Yours of the 24th ult. is at hand. I am sorry our introduction should have been under circumstances so painful. I had earnestly hoped that none of my kindred would be found in arms against our government, and I trust the sequel may show that your service in the Rebel army has not been altogether voluntary.

I am glad to hear something of the history of our friends in Va. We had not heard of the death of your uncle John -indeed we have had no communication with any of our relatives or friends south since war broke out.

Christianna Ralston is well, although she had a bad attack of pneumonia about a year since.

Christiaana Neely, whom some of your folks knew, died a few days since. My Brother John, who once visited you, is living with me and is well.

If I can render you any service not incompatible with the restrictions under which you are placed, I will be happy to do it.

With sadness I subscribe myself your Enemy, while I pray God for the time that I can write myself.

Your Friend
J. Grier Ralston

² Because of heavy casualties, Spottsylvania also marked the official end of the Stonewall Brigade. Its remnants together with what remained of the Jones and Stewart brigades were organized into a single brigade under Jubal A. Early.

Norristown, Pa
July 25, 1864

Mr Thos M. Smiley

Dear Sir

Yours of the 5th inst reached me several days since, but was accidentally laid aside and thus overlooked.

I enclose you \$5 and will aid you in any way I can consistent with the regulations under which are placed

I can never cease to regret that you or any of my relatives should have taken up arms against our government.

With the earnest prayer that the rebellion may soon be suppressed and the Union restored and we be permitted to meet as friends I am until then

Your Enemy J. Grier Ralston

PS Please acknowledge receipt and let me know your circumstances are. Do the rules of the prison permit friends to visit you?

R

Norristown, Pa
March 30, 1865

Mr. Thos. M Smiley

Dear Sir

I enclose you \$5 and hope to meet you some day when we can talk and occurrences for the past four years over. I hoped before this you would have taken the Oath of Allegiance to the U.S. and been released. I should be very glad to take you by the hand as a citizen of the United States and as a Kinsman, but until I can do this it is better we should not meet.

With the hope and belief that God will soon clear the clouds from our sky and bind the States in a closer union than before I am until then your enemy.

J. Grier Ralston

PS Are you allowed to receive News papers or books through the mail?
J.G.R.

In April 1865, Lee surrendered at Appomattox Court House. On June 14, Tom Smiley took the Oath of Allegiance to the Union and was released from prison. One final letter completes this story:

Norristown, Pa
Dec. 23, 1868

T.M. Smiley Esq

My Dear Sir

Your favor enclosing \$18.25 reached me yesterday. I am truly sorry that you troubled yourself about the pittance that I sent you while we were enemies. I am thankful however that you are able to make restitution.

We are very glad to hear from you again and I trust that some of our relations from your locality will visit us soon.

It would give me great pleasure to accept your kind invitation to visit you, and I hope it may be in my power at no very distant day to do so.

Our friends in Chester County are, as far as I know, well. Dr. Grier has resigned his pastoral charge in consequence of the infirmities of age. But as I do not know to what extent you have kept sight of our larger circle of relatives in this part of the Country, it would be a vain task to attempt giving a history of the various families.

Have you Rail Road communication with Staunton? If not how far from a R.Road Station are you located?

I am trying to collect such of the stone implements of the Aborigines of our country as will illustrate to some extent their mode of life. Have you in your vicinity any stone arrowheads, stone spear heads, stone axes or hatchets, stone pipes, wedges, mortar pestles or any other relic of the stone age. If you have I would be much obliged if you would collect me all you can of them. Any expense you may incur in so doing, I would cheerfully liquidate.

Please let me hear from you on this matter.

Please remember us very kindly to your parents and to any of our relatives you may be in reach of.

Now that the war is over we wish no longer to cherish feelings such as war must engender and such as I pray God may never disturb the serenity of our land again.

With many regrets for the past and with the kindest feelings for the present and warmest wishes for your future prosperity and happiness, in which all my family unite, I am Sir not "your enemy" but your sincere friend.

J. Grier Ralston

Thomas Martin Smiley married in 1875 and lived a long and productive life in Moffets Creek. He was long active in the Presbyterian Church and in local politics, at one time was Chairman of the Augusta Board of Supervisors. He and his family reestablished relations with their northern relatives and in gratitude for the help he had received during the war, Smiley named his second son, Grier Ralston Smiley.

United States of America.

I, Thomas M Smiley of the County
of Augusta, State of Georgia do
solemnly swear that I will support, protect and defend the Constitution and Government of
the United States against all enemies, whether domestic or foreign; that I will bear true
faith, allegiance and loyalty to the same, any ordinance, resolution, or laws of any State,
Convention, or Legislature, to the contrary notwithstanding; and further, that I will faith-
fully perform all the duties which may be required of me by the laws of the United States;
and I take this oath freely and voluntarily, without any mental reservation or evasion
whatever.

Thomas M Smiley

Subscribed and sworn to before me, at Fort Delaware, Del., this 14 day
of June, A. D. 1865

The above-named has dark complexion, tho hair, and Blue eyes;
and is 6 feet 2 inches high

Head Quarters,

FORT DELAWARE, DEL., 14 June 1865.

Special Orders,

No. 804

June 6th, 1865,

In accordance with General Orders No. 109, War Department, A. G. O.

No.	Name	No.	Name	No.	Name
1	Geo W Beard				
2	Thos M Smiley				

Prisoner of War is hereby released from confinement at this Post.
The Quartermaster's Department will furnish him with transportation to
Staunton Va

By Command of
Brig. Gen. A. SCHOEPP
Capt. and A. A. A. G.

Sources

Rod Gragg, "The Illustrated Confederate Reader", Harper and Row 1989

Lieut. A. Cooper. "In and Out of Rebel Prisons"
A. Cooper, Orange, N.Y. 1888

Patricia Faust, Editor "Encyclopedia of the Civil War"
Harper and Row 1986

Southern Living, April 1986, "Fort Delaware-Andersonville of the North."

Smiley Family Papers some at Alderman Library, Univ. of Va., others in possession of the writer.

National Archives "Service records of T.M. Smiley, 1861-1865

Three volumes from the "Virginia Regimental Historical Series"

Published by H.E. Howard, Inc. Lynchburg, VA:

1. Lee A. Wallace, "5th Virginia Infantry"
2. Robert J. Driver, Jr., "The 1st and 2nd Rockbridge Artillery."
3. Dr. James I. Robertson, "4th Virginia Infantry."

Four Articles from the Augusta Historical Bulletins as follows:

1. Scott H. Harris, "The Stonewall Brigade Band." Vol. 17, No. 1, Spring 1981
2. LTC Walter M. McCracken, USA Retired, "The Augusta County Militia." Vol. 18, No. 1, Spring 1982
3. Charles R. Chittum, "Company D Fifth Regiment, Stonewall Brigade", Vol 23, No. 2, Fall 1987
4. J. Susanne Simmons, "Who was Thomas Garber that we should weep for him." Part 1., "Vol. 26, No. 1 Spring 1990

Schools of the North River Area

By
I. F. Van Lear
North River PTA 1976

PREFACE

The earliest official record of an elementary school in this area could be the 1831 Report To The Lutheran Synod. If so, this information covers 145 years. We are certain there are mistakes as well as much more information that could be included. If anyone knows something that should be changed or added, please contact any of the following committee members:

NORTH RIVER BICENTENNIAL COMMITTEE

Mrs. Nancy Gum - Chairman
Mrs. Sandy Reeves
Mrs. Mary Perkins
Mrs. Olga Hawkins
Mrs. Wilma Burtner

Mrs. Doris Smith
Mrs. Darlene Morris
Mrs. Gloria Shiflet
Mrs. Mary Baylor
Mrs. Mavis Roudabush

This history of the schools in the North River Area shows that in the early schools, the teachers usually taught only one or two years at each school. They were frequently moved to different schools within the area.

The early schools were mostly one-room structures. Later another room was added or a new two-room school was built. Still later, the schools had four rooms with a large hall. Today, the schools are tremendous in comparison to accommodate the larger number of students and the greater area served.

INTRODUCTION

The school located on Route 42 at Moscow has not only the distinction of being the first consolidated high school in the state of Virginia, but also the mark of having served as an elementary school complete with kindergarten as well as a Junior High School.

In this Bicentennial year, it was felt that as much information as possible should be compiled in order to preserve the history of the schools in this Northern Augusta County area.

Greater Augusta County became organized and independent in 1745, but public free schools were not established until 1870 following the Civil War. During this period, children were taught in the home, and the more affluent families hired live-in tutors. Mrs. Pansy Root Hamrick Harrison recalls that Miss Alice Williams was her tutor before becoming the teacher and principal at Midway School.

In 1847, Jedediah Hotchkiss, a 19 year old New Yorker, came to the Valley to tutor the children of Daniel Forrer at Mossy Creek. His annual salary was \$300.00 plus board, lodging, laundry, and the use of a horse. Not only did he tutor other children in the community, but he also became the principal of the Mossy Creek Academy, established in 1853.

The aims of the Mossy Creek Academy were to prepare students for college and to engage in the practical affairs of life. It was closed in 1861 because of the Civil War and was used as a Confederate Hospital. Re-opened in 1865, it operated until 1868 when the residence of its principal, T. J. White, burned. Later it became Mossy Creek School which was partly private and partly public.

An advertisement in a newspaper places Jed Hotchkiss at the Stribling Springs School in 1858. Later he established the Lock Willow Academy at Churchville.

An even earlier record of a school in the area is given by G. M. Riemenschneider in his Parochial Report to the Virginia Lutheran Synod in 1831. According to the report, a German School was in operation that year at the Emmanuel Lutheran Church near Sangerville.

Free public schools began in Virginia in 1870 as provided for in the new state constitution. The Augusta County School District included Staunton and Major Jed Hotchkiss was appointed Superintendent. Because of his involvement in the Civil War, he was unable to accept the appointment, but it is said that he actually performed the duties. In 1873, Staunton was separated from the county system.

The Augusta County Atlas - 1885 by Jed Hotchkiss shows a map of the North River District on which appears its five election districts of 1884. These are: Sangerville, Mount Solon, Centerville, Parnassus, and Springhill.

Springhill Election District showed four schools — Fairplay, No. 1; Sunnyside, No. 23; Springhill, No. 6; and Obenchain, No. 7.

Centerville Election District had five schools — Summit, No. 22; Glade, No. 5; Liberty, No. 2; Harmony, No. 3; and Centerville. No. 4.

Mount Solon Election District had six schools — Mossy Creek, No. 11; Old Log Church, No. 19 (Colored); Mount Solon, No. 10; Emmanuel, No. 13; Maple Grove, No. 14; and Mount Zion, No. 15.

The smallest election district, Sangerville, had Towers, No. 24; and Sangerville, No. 12.

The largest election district, Parnassus, had five schools — Moscow, No. 9; Oak Hill, No. 16; Parnassus, No. 8; Stribling Springs, No. 20 (Colored); and Maybrook, No. 18.

Numbers 17 and 21 are missing. Since No. 4 and No. 12 were found in Centerville and Sangerville Villages, we assume that they are tucked away in tiny villages within the district for which we have no maps.

Other schools known to have existed are Oakland which may have originally been Fairplay, No. 1, and Dividing Ridge, both of which were in the Springhill District.

In the Centerville District, Midway School is remembered by many as well as a school called Flint Hill near Roman. Later New Harmony was established as well as New Centerville.

Walkers Crossing was a school near Mossy Creek in the Mount Solon District along With Stony Point and Stokesville, and there was a Mountain View School near Sangerville.

In the Parnassus District, there was the Crossroads School as well as a school on what is now the Levi Smith property, near the southern boundary of North River District. There was also the school at Paynes Chapel for the black children.

■ SPRINGHILL DISTRICT SCHOOLS ■

Mr. Willie Huffer remembers the Obenchain School, No. 7, located about two miles west of Springhill. It was opened about 1883 and closed about 1905. Some of the teachers and principals were Miss Annie Fairburne; Nickolas Wheeler; John Anderson; Miss Cora Good; and Miss Willie Perry. Children attending this school were from the Kibler, Dunlap, Rexrode, Moubrary, Berry, Propst, Huffer, and Kiser families.

Mr. and Mrs. Guy VanLear volunteered the following information on the Fairplay School, No. 1 which we think could have been known as Oakland at one time. It was located on Route 613, five miles north of Staunton. Some of the teachers were Miss Mariam Kibler; Mrs. Virgie Crosby Ogle; Mrs. Ethel Gabbert Glover; Miss May Houff Showalter; Miss Dora Solis and Mrs. Nelle Rusmisse Chaplin. School was in session six months (October - March) of the year. The school week ran from Tuesday through Saturday so that the girls would be at home on Monday to help with the washing or laundry. Students carried fresh water over half a mile each day and everyone drank from the community cup. The wood for the pot-bellied stove was gathered and chopped by the children. There were no specific grades — everyone progressed at their own speed. For example, one might read with one grade and spell with another. This school was closed in about 1918.

Sunnyside, No. 23, is still standing on the dirt road Route 745 to Fort Defiance. The teacher, Sam Good, taught students from 6 or 7 years old to 21 year old men. Some of the students were: Orville Sheets; John Switzer; Simon Huffman; the Rimels, William, Dave, Charlie, and John; and Samuel Hawkins. The blackboard is reportedly still in the building.

Springhill, No. 6, was a two-story brick building on Route 613 at Springhill. Miss Isenberg was principal from 1915-1918. Some of the teachers were Mildred Wells; Miss Annie McGuffin; and Rudolph Glick. Golden Arey taught there from 1931-1934. This was a grade school and a high school. Grades 1-7 were in the four lower rooms, and the four grades of high school were upstairs in four rooms. The building was torn down and it is said that some of the bricks were used to build a house in Springhill, (Note The high school students were moved to North River High School in 1930).

Dividing Ridge was the school Mavis Roudabush attended from 1927-1930. It was a one-room frame building on Route 739 about three-fourths of a mile from the Springhill road, Route 607.

Anderson School is remembered by Mr. and Mrs. Roscoe Masincupp. Although it probably was in Beverley Manor District, some of its students lived in North River District. The deed for this school is dated May 6, 1845. It housed grades one through seven and closed about 1928.

■ CENTERVILLE DISTRICT SCHOOLS ■

Liberty, No. 2, located near Salem Church and Roman, was also probably known as Liberty Hall. It was a two-room school, but not large enough so eventually the New Harmony School was built about a half a mile away from the Roman or Liberty School which was closed about 1928.

Harmony, No. 3, was a two-room school on what is now the Hensel Dennison property on Route 732. It was built about 1880 and one of the principals was Mrs. Henry Coffman. Other teachers included: Dave Good and Paul Landes. Mrs. Bertie Hawkins, Hattie Hollar,

and Annie McGee were among the students. This was the first Harmony School.

According to the 1884 map by Jed Hotchkiss, Summitt School, No. 22, was on the Samuel T. Miller property. This is most likely the Raymond Landes land now. Newton Glick was a principal there.

The Glade School House, No. 5, was located on Long Glade on property that was probably owned by Samuel Driver. Some of the nearby families included: John Bell, Dr. Samuel Bell, William R. and John T. Marshall, and Major J. H. Ervin. In comparing the old map with present day maps, the school could have been near the intersection of Route 613 and Route 753.

One of the first school deeds recorded in Augusta County is for a school at Centerville dated February 19, 1857. A lot and the school house was deeded to Samuel Plecker, Levi Plecker, and John Craun by David Landes, William, Sarah and Elizabeth Landes for as long as the property was used for a school. Apparently this deed was for the Old Centerville School on what is now the Ronnie Simmons property. Mrs. Wilma Burtner compiled the following information on the Centerville Schools through numerous interviews. The original school building was sold, torn down, moved off the premises, and converted into a barn on another farm. In this school around 1900 teachers included: Jared Jones, John McCloud, and Mrs. Ollie Cupp Moore.

The second school at Centerville was a two-story frame building built in 1914. The lumber was furnished by D. L. Evers and hauled to the site by C. Frank Craun. This accredited high school was on Route 646 facing south. About February, 1929, when Emmerit Wright was principal, the school burned.

This catastrophe only closed the school a couple of weeks for the patrons met and proceeded to build a structure of continuous school rooms, each opening onto a walkway and each heated by an individual stove. The high school was moved to Harmony, on what is now the Croushorn property, and the grades remained in the "Chicken House, as it was known, until the present brick building was completed.

Note: The year the school burned, Commencement was held in the Centerville Methodist Church. Also Leo Wright is believed to have been the first bus driver for Centerville School.

Parnassus had only three years of accredited high school so Mr. J. M. Garber was assigned as principal of Centerville. He brought three seniors with him to Centerville so that they could graduate.

The last Centerville School is a large brick structure still standing today on Route 646 facing south. F. Wise Driver was the principal when it closed in 1962 after being used as an elementary school from 1930-1962. Prior to that date, it also served as a high school. After 1962, the students in that section went to Towers and Parnassus. The building is now the property of Bond Lumber Company.

Note: Centerville's Post Office was named Milnesville so as not to confuse it with the Town of Centerville in northern Virginia. Many people called this village, Milnesville, and on some maps, the name still remains Milnesville.

New Harmony, a three-room school, was built around 1907 about one-half mile away from the Roman School on what is now the Eugene Brown property. Teachers included. Abbie Wright, John Glick, Dave Good, Nora Landes, and Mary Atkins Young. Some students attending were: Lurty Hawkins, Meade Hunter, Jake Bosserman, Everette Huffman, and John Alexander. This second school called Harmony closed in 1928.

Flint Hill, No. 13, is the school Mrs. Sadie Landes attended near Seawright Springs about 1890. There was also a school called Limestone, No. 14, near Mt. Sidney listed on the map

of 1884. Now these schools would be in the North River District as the boundary lines have been changed.

Mrs. Warren Arey offered the following information on the Midway School, built and opened about 1895. Miss Alice Williams, who had been hired by Mr. Rodney Dudley to teach his children in the Dudley home, was the first teacher.

Midway School was located on Route 613, on the east side of the highway, about .02 of a mile north of the B. F. Myers home. The school was built on land owned by Mr. Rodney Dudley and the land is now owned by the R. M. Dudley family. The limestone foundation, 30 by 22 feet, is visible today. The stable for horses and buggies was across the road.

The white frame building at one time had a second room added to the north side. This was used for the higher grades until about 1907 and was later removed.

When a new two-story school was built and opened at Centerville, the pupils from fourth grade through high school at Midway moved to Centerville. From 1913 to about 1923, Midway housed grades one through three. The building was removed from the site about 1927.

Some of the teachers' students remember besides Miss Alice Williams are: Professor Houston Moore, Mr. Earl Stoutamyer, Miss Ella Mae Cummings, Miss Virginia Hide, Miss Mary Blair, Mr. David Good, and Miss Ruby Swecker.

Mrs. George Harrison (Pansy Root Hamrick) remembers one April Fool's Day when the pupils decided to play "hookie". They went to the J. N. Craun meadow and played ball. Mr. McClure, their teacher, found them and joined their game.

The third school called Harmony stands today on land owned by Tracy Croushorn. Traveling on Route 646 to Route 11, the dilapidated frame structure can be seen to the left about a half a mile from where Route 732 begins. This is the school which housed the high school students from Centerville when it burned in 1929.

■ MOUNT SOLON DISTRICT SCHOOLS ■

Mossy Creek, No. 11, listed on the 1884 map may have referred to the Mossy Creek Academy which we know became a partly public school after the Civil War.

The 1884 map of Mount Solon Village shows the "Old Log Church" School House, No. 19 (Colored), about one-fourth of a mile on what is now Route 747 to Mossy Creek.

Mr. Clarence Bundy recalls that his mother, Ida Lacy Bundy, was a teacher at the colored school in Mt. Solon. It was located on the Old Mt. Zion Road, one-half mile from Mt. Solon on what is now the Thomas W. Michael farm. Lena Morgan was also a teacher there. After the out lying colored schools in the county were closed, all of the black children were transported to Cedar Green School near Staunton until school integration began in the 1960's.

Mount Solon School House, No. 10, is shown on the map of 1884 as being on Richard Buckner's property. Today that would place it about one-half mile from the center of Mt. Solon on Route 747 southwest. Of course, the Draft Road (Route 756) did not exist at that time, so perhaps now this school would be closer to Route 756. This may have been the school referred to later as Stony Point. The one-room Stony Point building was moved about 1934 to a site on the corner of Routes 758 and 756 (Draft Road). It is used for a corn crib on the Warren Rawley place.

Miss Mary Buck has a "drawing of the plot" sold by her grandfather, N. I. Buck, for the first free school at Mt. Solon. The sale took place about 1875 and the plot was located on the

hill where the Powells live now. The school was typical of this period — the "big" room, the "little" room, and 30 to 40 students. Each room contained desks or benches for the students. Many used slates and there were only a few books.

The Emmanuel School, No. 13, was on Route 731 opposite the Church in the field behind the cemetery. It was a two-room frame structure. The first year of high school was taught for the small number of students who wanted more schooling. Mrs. Myrtle Karicofe was one of the teachers and some of the families whose children attended were: Millers, Rusmisels, Michaels, Zimmermans, Areharts, Cassidys, Tumers, and Shulls. Later the Emmanuel School building was moved to Towers and used by Mr. E. B. Craun for the Agriculture classes. When North River High School began, the building was moved by steam engine up just across from the bridge where it is still being used for a store.

Mr. Golden Arey taught in the one-room frame Maple Grove School, No. 14, in 1921-22. He received \$60 per month for seven months (October - April). All seven grades were taught to children from families which included: Daggys, Horns, and Huffers. Squire Randolph, the school board member oversaw the school. The subjects taught were: Reading, arithmetic, history, geography and penmanship. Stella Ralston Crawford taught there its last year, 1923-24.

Mr. Golden Arey and his sister, Ms. Ruby Armstrong were both teachers at Mt. Zion, No. 15. Mr. Arey taught there in 1926 and Mrs. Armstrong from 1926 to 1928. This two-room school was on what is now Route 747 just south of the Mt. Zion Methodist Church. Mabel Burtner Crossen was the teacher for its last year, 1942-43.

Harry Cramer recalls that the Stokesville School was moved from high on a hill off the mountain road to a location near the Stokesville Community Church in 1912. Carrie and Maude Huffer were among its teachers. There was never a deed for either of these school locations since both set on railroad property. In fact, Stokesville became a village about 1904 because of the coming of the C & W Railroad.

On Route 613 behind Mossy Creek Church, there was a little two-room frame school, privately owned, which had the name of the railroad stop which was also there, Walker's Crossing. A Walkers family lived in the brick house along Mossy Creek now on the Reeves farm. Children from the following families attended: Robinson, Walker, Davies, Moore, and possibly one or two more. (One year there were only eight boys in attendance, so in order to have a baseball team, one of the Moore sisters was drafted.) The structure was later moved and can still be seen on the Jim Steele property on Route 766.

■ PARNASSUS DISTRICT SCHOOLS ■

Moscow, No. 9, was a one-room school about one-fourth of a mile from Route 42 on Route 607 (Springhill Road). Some of the teachers were: Hazel Stoutamyer, Anna Lee Reeves Humphries — 1925-26, and Mary McFall Baylor — 1926-27. The school was closed in the spring of 1927.

Mrs. Lurty Hawkins collected this information on the schools in Parnassus. The first school we know of, Parnassus School, No. 8, was on a farm belonging to Rich Whitmer, later belonging to Lurty Hawkins, and now to Austin Redifer. This was a one-room school one mile southeast of Parnassus on Moffett's Branch (Creek). This school is thought to have been in existence around 1880. Residents know of two who attended this school: J. W. Fairburn and Raymond Byers.

The next school was a two-room school in the village of Parnassus. There was an extra room known as Lodge Hall used by some fraternal order. There was a walkway around the side of the building and steps to this room which was over the big room. This school was built around 1890. Later it was torn down and used to build a home near Parnassus. This home is now occupied by the Ernest Eckard family.

A report card has been found of a pupil who attended Parnassus High School in the 1886-87 session. E. O. Peale was the principal and the school was in session for seven months.

In 1910, there was a four-room frame school on two floors. Pupils walked to the "pike" and rode a horse-drawn hack which was open at both front and back and pulled by two horses. Fifteen to eighteen rode this hack and, due to being crowded, a pupil frequently rode on the step if he were the last one. Alvin Shiflet drove one of these hacks to Parnassus.

At times Parnassus had the only high school. It has had one year, two years and three years. At one time, only one girl graduated and the next year three girls. Graduating exercises were held in the basement as there was no auditorium.

Around 1924 the patrons of Parnassus were interested in building more rooms onto the school. They were told to raise so much money and the School Board would match it. Mr. Wallace Swink was elected treasurer of this special building project. Four more rooms were added. Members of the community had contributed much of the labor for this addition and the PTA wound up with the sum of one thousand dollars. This special fund was used occasionally for the school such as to purchase chairs, to make up shortages in Weekday Religious Education, and to improve the road leading to and around the school. This addition to the school was no contract job. The lumber was bought at Headwaters, as it was cheaper there. About forty persons helped in digging the basement. Mr. William Fix and Mr. Web Dunlap were the carpenters.

In 1955, this eight-room school was torn down and in the Fall of 1955 the new school was ready for occupancy. Mr. Byron Morris was the principal. In 1970, the remaining primary grades of Parnassus School were moved to North River. The school was sold to a garment industry known as Shenandoah Textiles and later destroyed by fire in 1974.

It is believed that there were two Oakhill Schools: the first one being near the cemetery of the Oakhill Church. The Oakhill School best remembered today is the one acquired by the Herman Horns in 1938. (Parts of the desks and the hack are still in the area).

Reportedly the school was closed from 1907-1909, but after the patron insisted that the school be reopened, Miss Leda Cline taught and the pupils were hauled in a horse-drawn hack driven by Mr. Ace Rawley. It was closed for good in the early 1930's, Mrs. Mabel Horn taught there from 1920 until 1922.

Mrs. D. E. Shiflet remembers attending Maybrook which was about one-mile past Union Church on Route 835. The majority of the grade one -seven students walked, among them the Skeltons and Zeiglers. Miss Marian Kibler was the high grade teacher in the big room and Miss Pearl Kibler taught the lower grades in the little room. Sam Breneman was another high grade teacher. The children had ten minute morning and afternoon recesses. There was only one room at first, but later the big room was added along with the porch. Sarah Smith Luster taught in 1924-25 from November till April for Ressie Kanost, who was ill that year. Nellie and Ruth Gordon and Winston Faught were also students there. Another teacher in this school was Mrs. Minnie Huffman Smith.

The 1884 map shows the Stribling Springs School (Colored) near the intersection of Routes 728 and 759. Nearby on Route 837, is the site of the Paynes Chapel School best remembered today. Miss Leach, a teacher there, roomed at Mr. Clarence Bundy's home.

A few folks remember a school near Route 42 in the Stover's Shop section. It may have

been called Clover Hill and was in session from 1896 - 1897 when H. Clyde Collins started to school at the age of 6 years the rule then was that a student must be 7, but Clyde was nearly 7, so he was allowed to start. The one-room school was west of Stover's Shop on what is now the Levi Smith property near the turn where Route 737 intersects Route 42. Mr. Collins related that Millers, Ruebushes, Hiners. Hoovers, Dunlaps, Karicofes, Redifers, VanPelts, Ralstons, and Collins all had children who attended this little school. It was further related that this School was originally located on Route 737 toward Elmer Allanson's, but because the creek frequently rose, the families decided to move the school to the second location. This school was termed a "paid school" as the families who sent their children to this school paid the teacher's salary of no more than \$20 per month. Mrs. Mandy Stover was a teacher in this school.

Mr. Collins recalls that the carpenters building the new Levi Smith house used to have quite a time with the boys coming from school to watch them work and getting into mischief.

In the meantime at Crossroads, the intersection of Routes 736 and 728, a new school had been constructed on the northeast corner replacing the old structure across the road on Route 728. Students from the Stover's Shop area came to the new Crossroads School, which is now a residence owned by the Browns. These students included: Levi and. Enoch Smith, Mrs. Lelia Floyd Karicofe taught the little children while a Mr. Stunning taught the older students.

Levi Smith recalls that Miss Lila Love Hardy was his first grade teacher at Crossroads. Miss Annie McKay, Miss Maude Sillings, and a Mr. Bob Farrah, who was a rather firm teacher using switches from a nearby apple tree, were some of the teachers. Miss Mae Houff followed Mr. Farrah in teaching at Crossroads for one year, then bringing her sister, Miss Josie Houff, the following year to share the responsibility.

Mr. Levi Smith recalls Old Pointer, very wet, lying near the potbellied stove drying out when he and the lad with whom he sat noticed a somewhat odorous steam rising from the dog's back. Levi, being tempted by his seatmate to stick the dog, did so with his lead pencil causing the dog to give a low growl. Whereupon Mr. Farrah took down the switch and attempted to swat Levi as he slid down in his seat. The switch, dry from the heat, flew into many pieces.

Sarah Smith Luster was a student at Crossroads and later in the 1925-26 year, she taught there. When Crossroads closed, the students were driven to Parnassus, first by hacks, later by bus.

■ SANGERVILLE DISTRICT ■

(Compiled by Mrs. Hazel Simmons)

The year 1908 truly saw a new age coming over the horizon. The era of centralization was dawning.

Of the five one-room schools which had been in existence during the latter half of the nineteenth century within a few mile radius of Sangerville, three had been outmoded by the year 1880 and had been abandoned for new two-room buildings.

They were Old Stonewall, the old log school at Sangerville and the old one-room building at Emmanuel. Old Towers, Mountain View and Columbia ran on until 1908 before being closed. Old Stonewall and Columbia schools were so near the Augusta County line that although located in Rockingham, many of the Augusta County youngsters attended them.

The Sangerville and Emmanuel Schools progressed and new rooms were added to

accommodate the increasing number of pupils. In its heyday, the Sangerville School graduated at least one high school class.

Then, during the early twenties, talk started of combining the Sangerville and Emmanuel Schools and making a better, more modern School at a different location, a central place.

Despite serious objections from the people of each community, the new school became a reality. The fancy brick building with its five rooms, an office, a laboratory, and an auditorium proudly stood just north of the Cyclopean Towers, now known as Natural Chimneys, at the intersection of roads 730 and 731.

Note: Harry Cramer adds that he hauled lumber for Towers School from Palo Alto, West Virginia.

It was named The Towers High School and was ready to offer its facilities for the instruction of the youngsters of the Sangerville and Emmanuel homes by the Fall of 1925.

The Rev. Oscar Miller was selected as the first principal. He did a grand job of building up loyalty and cooperation during the five years the school held its High School rating.

Other teachers during the first years of its existence were: Kit May, Wilbur Garber, Pauline Harris, Caleb Smith, Olive Miller, Charles Switser, Violet Yount, Ottie Wright and Mazie Miller.

The graduating class of 1926 included: Mary Zimmerman, Valedictorian, Mary Woodell, Elmira Cassidy, Otho Zimmerman and Ira Miller as post graduate.

Mr. John Randolph, School Board Member, gave the first commencement address.

The graduating class of 1927 included: Mildred Kiracofe, Lula Miller, Lizzie Shull, Elva Wagner, Russel Michael, Frank Miller, John Stone, Bryan Armstrong, and Sylvia Landes.

In the Spring of 1930, the last graduation class of the Towers High School held their commencement and said their "Good-bys" and Towers School yielded its High School rating and became an elementary school, teaching only seven grades.

For only five years, it had been a High School and now another step towards progress must be made. By the Fall of 1930, a more spacious High School had been erected on Route 42 to accommodate the entire North River District.

The schools had steadily been moved further and further away from the village of Sangerville. Buses were then put into operation to transport the children to and from school.

Towers then operated as an elementary school until 1969 and was in existence 44 years. During this time, two more rooms were added, indoor toilets were installed, and a hot lunch program was put into effect. One class room was made into a kitchen for the preparation of the lunches. Hazel Stoutamyer was principal at the time the hot lunch program was put on.

Among teachers who served the longest tenure at Towers were: Beulah and Arvetta Rusmisl, Myrtle Miller, Viola Wright, Frances Way, and Mary Buck. Mary Buck has the distinction of having taught at Towers more sessions than any other teacher. Her span was twenty-three years.

Then in 1969, Towers School went the way of all the earth; that is, it went the way of all the other outmoded schools. It was abandoned in favor of a bigger, more modern, better equipped school in the name of progress. This move put high schools twenty miles away from Sangerville.

The abandoned Towers School was sold to the Sangerville-Towers Ruritans. Then on December 12, 1973, it was destroyed by fire.

During its 48 years, Towers School had become an important part of the life of the surrounding community. At times, Church Services were held there as well as many other activities.

■ MOUNTAIN VIEW SCHOOL ■

The Mountain View School House stood on a hill west of Sangerville on what is now Road 731 and now where George and Pearl Smiley now live. A. P. Cupp was the owner of the land at the time. He deeded the land for use of a school and it was to revert back to the owner when no longer used for this purpose. Jack Clinedinst now owns the land and presently it is surveyed off for construction of improvements to Road 731.

It was a one-room school with the one outside door facing south. Ernest Miller, whose widow, Lizzie Miller, still lives in Waynesboro, was one of the teachers who taught there. Ruth Hess Kiracofe, Sylvia Michael, and Orpha Hess Caricofe are among the few still living who attended there; also Cora Michael Long.

On a day in November, 1892, Frances Miller, the teacher at that time, was riding horseback from her home near Briery Branch to school on Monday morning. About a mile before reaching the school, her horse became frightened, and threw her against a tree and she was killed instantly. She was engaged to be married to Thomas Miller in the near future. After that he left the community and went to Ohio where he spent the rest of his life.

It was to this same school that little Stella Hess was walking over the muddy road and she got her feet stuck in the mud. When she got one foot loose, the other became stuck. Ernie Michael came along and carried her the rest of the way to school. Stella never has forgotten that kind deed and often speaks of it. But Ernie too, sometime afterwards left the community, first going west, then on to Canada where he lived the rest of his life, never afterwards returning to the area even for a visit. He left in March 1909 and that is about the same time that Mountain View closed its doors and children were taken by hack to Sangerville School. But after about seven years, in 1916, this Mountain View School building was moved to be joined up with the Sangerville School providing the fourth room for that school.

The Old Towers one-room school was located about one and one-fourth miles southeast of Sangerville on what is now the Olgie Landes and Marty Simmons farm. This school was in operation in 1880 because the late Charles Hogshead started his school career there.

The following is a partial list of Teachers known to have taught at Sangerville as well as some of the other schools in the area

Laura Cline
Fannie Miller Click
Olgie Hogshead Landes
Ruth Denton
Fleta Hindgardner
Alta Hulvey
Lelia Mitchel
Frances Roberson
Mabel Miller Rexrode
Hattie Hess Simmons
Orpha Hess Kiracofe
Mr. and Mrs. Jacob Garber
Grace Miller Cupp
Margie Cline Ringgold
Flossie Miller Botkin
Ollie Kerlin Malcom
Edna Hartman

Lucy Almarode
Virginia Hamilton
Anna Driver Protcer
Caleb Kiracofe
Bulah Rusmisl
Ruby Cupp Cupp
Mary McFall Baylor (1927-29)
Mr. Ben Vent
Fannie Lowman

■ HISTORY OF THE NORTH RIVER SCHOOL ■

1930-1976

North River Elementary School is located on Route 42 at Moscow, which is about ten miles south of Bridgewater with Mount Solon as the school address.

North River was first established as a high school in 1930, thus becoming the first consolidated high school in the state of Virginia. The high schools before that date were located at Spring Hill, Centerville, Parnassus, and Towers. When the students left these schools to enter the new North River High School, they became elementary schools with grades one through seven in attendance. North River then served the northern Augusta area from that date as a high school until 1962.

This first building contained an auditorium with a temporary stage. After several years, the permanent stage and office were completed. The auditorium also served as a gymnasium. There was a library, home economics department and eight classrooms. The agricultural building containing the needed classrooms, was also built at this time, but the agri-science and mechanics shop was not added until several years later.

The first principal at North River was Mr. W. H. Sanger of Bridgewater, Virginia. He remained as principal for four years. He also taught at Craigsville, Churchville, and Bridgewater. He retired from education in 1950 and became treasurer of the Town of Bridgewater.

The first teachers at North River were: Miss Edith Glick, Miss Emily Miller, Miss Ella Reeves, Mr. Paul France, and Mr. Clarence A. Miss Ella Reeves taught at North River until her retirement in 1964. She was the only teacher to have started teaching at North River and remained until her retirement.

The next principal was Mr. Wilbur S. Pence of Harrisonburg, Virginia. He served as principal from 1933 to 1945. In 1944, through his efforts, a cafeteria was established. Mrs. Evelyn Byerly was the Manager and Mrs. Grace Michael and Mrs. Gladys Shull were workers. Mrs. Nancy Winters was the Home Economics teacher who assisted these workers in their planning and the operation of the new cafeteria.

Mr. Pence is now retired from public education after having served for some twenty years as Superintendent of Rockingham County Schools.

Dr. Clifford Riddle was appointed principal for the 1945 - 1946 school term, but after just beginning the year, he changed his profession to medicine and Mr. Lee A. Cupp served the school as their principal for the remainder of the year.

Mr. A. Brooks Booker of Waynesboro was principal from 1946 - 1952. He is now principal of Altavista High School.

Mr. Hubert Monger was principal from 1956 until 1958. He is now Superintendent of Culpeper County Public Schools.

During the years 1958 - 1960, Mr. Eugene Smith was principal. At the present time, he is serving in the capacity of Director of Instruction for Augusta County.

During the next two years, Mr. Byron Morris was principal. In 1962, North River became a Junior High School. The tenth, eleventh, and twelfth grades were transferred then to the new high schools at Fort Defiance and Buffalo Gap. Grades six, seven, eight and nine attended North River. Centerville School was closed the same year and these grade students were transferred to Parnassus or Towers. Springhill school had closed some years before. Mr. Byron Morris was first principal of the North River Junior High School. He served as principal of Buffalo Gap High School from 1968 - 1973, and returned to North River Elementary as principal, July 1, 1973.

In 1969 through the untiring efforts of Mr. Paul Davis and supported by the Parent Teacher Association, Ruritan Club, and many interested parents, North River became a consolidated elementary school. The construction program included a new cafeteria in a separate building, a new primary building and renovation of the main building. Mr. Davis served as principal until July 1, 1973. He is now the principal of the H. K. Cassell Elementary School near - Crimora.

There are now grades Kindergarten through seven in attendance with an enrollment of approximately four hundred and eighteen pupils. Students in grades eight through twelve attend either Buffalo Gap or Fort Defiance High Schools.

In September of 1976, Mr. Byron Morris became a general supervisor of Augusta County Schools. Mrs. Linda Lotts Lunsford was appointed the new principal of North River. She had been the Assistant Principal of Riverheads Elementary since 1973. Mrs. Lunsford resides with her husband at Star Route, Middlebrook.



IN MEMORIAM

Mrs. Barton D. Pattie

NEW MEMBERS

Appalachian State University, Boone, North Carolina
Mrs. Betty Ballengee, Columbus, Georgia
Earl W. Bosserman, Jr., Staunton, Virginia
Jane Jordan Boward, Staunton, Virginia
Steve Broyles, Grottoes, Virginia
Frances Campbell, Los Angeles, California
Mr. & Mrs. David Carroll, Verona, Virginia
William G. Connor, Waynesboro, Virginia
Nick Culbreth, Hernando, Florida
Patricia N. Daugherty, Huntington, West Virginia
Mr. & Mrs. Roger Decker, Churchville, Virginia
Ann E. Heizer, Staunton, Virginia
Susan Herring, Decatur, Illinois
Mr. & Mrs. Frank Hobbs, Staunton, Virginia
Mr. & Mrs. Mark Hollberg, Staunton, Virginia
Elizabeth Jenkins, Holbrook, Arizona
John M. Marcus, Staunton, Virginia
Richard Martin, Bridgewater, Virginia
Harry Montgomery, Azusa, California
Annette M. Myers, Chattanooga, Tennessee
Cherie Swenson, Newark, California
Bonnie M. Swisher, Waynesboro, Virginia
Mr. & Mrs. Oliver J. Tate, Staunton, Virginia
Terence Thompson, Phoenix, Arizona
Barbara D. Wright, Staunton, Virginia

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